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UNITY

"Joy to the World"

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Cover Kodachrome—H. Armstrong Roberts

Monthly Thoughts

BY CHARLES FILLMORE

To be used from December 20, 1950 to January 19, 1951

Illumination: Of the increase of the Christ there shall be no end, and I am illumined i my ways.

Prosperity: I meditate day and night upon bounty of God, and He prospers me in all that

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Healing: Through the understanding of Tru am born into the Christ consciousness.

For instructions about these thoughts turn to page 48

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Christ's Birth and Reign in Man

from the writings of

CHARLES FILLMORE

CHRISTMAS celebrates the greatest event that ever took place on earth—the raising of the natural man to the superman.

The Lord of this planet and all the archangels, assistants, shouted for joy when one man out the millions that had peopled the earth achieved great ideal set for man, Christ consciousness.

The human family is the product of untold ages growth. Cycle after cycle, races have come and e and left hardly a mark of their existence. We here and there in caves and buried sands a few sils or hieroglyphics—all that is left, from an hly viewpoint, of some important civilization.

Why have these great races of the past died and forgotten? Because they failed to raise the an standard high enough to produce one real n. They may have been like John the Baptist:

"Among them that are born of women there not arisen a greater than John the Baptist." they failed to produce one man of the Christ tern, great in the kingdom of the heavens.

God is not satisfied to make men like mach to be driven at His will. God's men are like free agents having access to all that exists in spiritual kingdom. Millions of seed men are pl in the garden of God, the human body; they in their freedom and forget their source and The husk perishes, but the germ is saved and pl again and again. The ever-present Spirit h over these human plants, ever holding before the image and likeness of the perfect man. when one man out of the millions that have w the earth breaks down the ambitions of mor and attains eternal life, all the hosts of heaven s "Glory to God in the highest,

And on earth peace among men in whom he is pleased."

Jesus told Nicodemus that he must be born "of water and the Spirit." Here is a wonderfu mysterious prophecy, one that has never been understood by any man except Jesus, becaus other man—so far as our records show—has onstrated the divine man. However, many me on the way to accomplishing that which Jesu complished—the bringing forth in human cons ness of God's idea of man.

We may assume that we are God's idea of and such an assumption will help us to the a ment, but we must prove our assumption. Th goal of human achievement is to bring forth

; that is, to bring forth our ideals of ourselves. all have high ideals; we all see that there are ibilities in us that we have not developed. In r words, infinite Mind is constantly holding re us all that we need to fulfill our ideals.

Jesus is not the only man of whom the Jehovah d said, "This is my beloved Son." That same d is saying to you in your higher consciousness, is is my beloved Son, in whom I am well pleased; ye him." Are you following this beloved Son, God ideal? If so, you have begun the new birth; have started in your mind a process which, ugh mental and spiritual co-ordination of your d with the mind of God, will culminate in the rrection of the image and likeness of God that implanted in you in the beginning.

We should understand clearly that the image-likeness man existed before Jesus was born. ple of the religious world have been sadly con-d concerning the character of Jesus. They have tified the man Jesus with the Christ and thereby d to understand the Scriptures. As related in thew, Jesus set the Jews straight on this point n He said to them,

'What think ye of the Christ? whose son is he? y say unto him, *The son* of David. He saith unto n, How then doth David in the Spirit call him l, saying,

he Lord said unto my Lord,
t thou on my right hand,
ill I put thine enemies underneath thy feet?
f David then calleth him Lord, how is he his ?"

The same explanation of the existence of Christ before Jesus was born is given in the Go of Mark and Luke.

We thus see that Jesus plainly taught tha Messianic principle which He brought forth ex before the personality Jesus came into manifesta

Christ the "only begotten Son" of God is C idea of Himself. All men are candidates fo high office, the Son of God manifest. "The pri the high calling of God in Christ Jesus" is not ited to any race or any condition of men. Jesus onstrated these facts. The most humble circumst attended His birth, yet He demonstrated the C principle by believing in the supremacy of spiritual mind within and without Himself. demonstration is possible to every man; its ac plishment consists of understanding and adju the thoughts of the mind to the law through v the demonstration is brought about.

Our first experiences in the new birth poin way to another "country," or another state of sciousness. In the symbology of the Old Testa Abraham and Jacob were told to go to another try. Similarly in your ideals, you begin spirit to perceive that you need to expand your thou and through faith, you see a new world all you—not in the heavens far away, but in the spi ethers omnipresent. The world of Spirit all you is a realm in which your mind takes a d hold in ways that you cannot explain. You beg believe in what you cannot prove with the s you believe in your ideals, in yourself, in the C within you. This is faith—the outstanding char

of Abraham. As your faith grows in the things ible, they become tangible; they become as ible to your mind as material things are to sight to touch. What seemed to the sense conscious- merely a faraway ideal, a daydream of hope, ugh faith takes on reality. "Faith is the substance ings hoped for, the evidence of things not seen." world of the senses is unreal, because it is geable, uncertain, unreliable. Thoughts that we today may change tomorrow and give us a manifestation in the ever-changing outer world orms.

n the new birth, we study motives when we want now the causes lying back of acts. Mind is the ing power back of every act, and when you liarize yourself with right ways of thinking, can solve the problems of your life and show rs how to solve their problems through the super- Christ.

The followers of Jesus have held many different ions concerning the character of Christ. Jesus to let the dead "bury their own dead." This we pret to mean that we are to follow Him in the zation that life is continuous, that it is here that man can, through the consciousness of the st within, enter into eternal life, overcoming of the body, as Jesus overcame it. Overcom- death of the body is the consummation of the birth.

Today we are destroying the thing that we do not in our world. We find in metaphysics that de- of a thing dissipates it and sends it out of our ciousness, and that affirmation will bring a thing

into expression. We must use our inner spir judgment as we never used it before. We mus reverent. Reverence brings us into unity with realm of rich ideas. We must have faith; we have zeal; we must have power; we must hav the qualities that Jesus had, in the same degree He had them. Let us not be afraid that we are rilegious in following Jesus literally in all His ac plishments. He said that we should do the th that He did, and greater things; that we sh follow Him; that we should overcome as He came; that we should be like Him. These are mi admonitions. Their fulfillment is easy if only w lieve them and stick to our faith. "In your pati ye shall win your souls." When the Christ consc ness is born in your soul, you will know the meaning of Christmas. This birth is not a m of outward observation, and you may not know when it takes place in yourself.

When we perceive the truth that harmony is a place but a condition of consciousness, the begins to purify itself.

Pray for the perfect. Meditate upon the p Affirm the fearless, and secretly dwell in the p of the Most High. In imagination see yourself prince of God. "But we all, with unveiled fac holding as in a mirror the glory of the Lord, transformed into the same image from glory to g even as from the Lord the Spirit."

I will fear no evil, for thou art with me.—PSALMS

The One Talent

NARADA EVALDT

MANY OF His parables Jesus stressed the importance of love as the basis of the relationship between man and God and man and his neighbor. Love as a service runs like a golden thread through all His teaching.

The parable of the talents contains a deep spiritual message, a message in which the idea of service dominates. It is the story of a master who went on a long journey into a far country. Calling his servants to him he gave to one five talents, to another two talents, and to a third one talent. After a long absence the master returned home, called his servants to him, and asked for an accounting. The servant who had received five talents had made another five; the servant who had received two had made another two, but the servant who had received one talent had dug a hole in the earth and hid it and so had nothing to add to it.

To each of the two who had increased their talents the master said: "Well done, good and faithful servant: Thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy lord."

But the one who had buried the talent he rebuked, saying, "Thou wicked and slothful servant," and taking away the unused talent he gave it to the servant who had the ten, saying, "For unto everyone that hath shall be given, and he shall have abun-

dance: but from him that hath not, even that w
he hath shall be taken away."

On the surface this may seem a harsh sent
but looking deeper will reveal that the master
not imposing a harsh sentence at all. Instead he
stating a specific law, the law of use and increa
precise law that operates on every plane. W
used constructively it brings increase of good; v
used destructively it brings increase of negatior

The talent referred to in Jesus' parable i
course the "ancient weight and money unit" cal
talent. We in this day are not familiar with
meaning of the word, nor with the custom that
describes in the parable. When we speak of a t
we think of a special aptitude or gift for some p
ular work or activity, such as music, writing, teac
business, homemaking. The important thing to
here however is that we can draw a parallel bet
the two kinds of "talents" or rather their uses.
can use or invest our money—as the people ir
parable invested their talents—so as to make r
money and thus gain supply. But we can eq
well use some innate gift of ours, such as a t
for music, to gain supply also—or some other g
It is when we draw this parallel that the parabl
comes meaningful.

When we make a comparison of the uses of t
inner and outer "talents" we discover that the t
they have in common is service. This is what
implied when He said: "He that had received
five talents went and traded with them, and n
them other five talents." Whatever our talents
have to put them into use and share them be

can be "increased." They cannot "increase" of selves. And we put them into use when we draw and utilize our inner resources of kindness, fulness, patience, generosity, courage, and per-ence in serving our fellow men.

n other words, whatever the outer manifesta- be it supply or some other good, it is all the t of our exercising lovingly one or more of our constructive talents. The fact is that all the tructive talents and impulses involved in service ny kind can be grouped under the one term ; and love includes love of God, love of man, of one's work, and love of sharing what we are what we have with others. Love is the one talent, out of love springs all loving expression, all ng service, all manifestation of good.

Let us pursue further this thought of talent in ense of an aptitude for some special work or ac-. Everyone is gifted with a talent for at least kind of activity through which to obtain supply. e have business ability, some mechanical or ling ability, some artistic ability. No one is with-some specific ability, but before he can develop must put it into use. If we have business ability nust use our inner, intangible resources of cour- generosity, patience, appreciation, helpfulness, willingness to apply ourselves to the task at l. No business can be successful and grow unless se these intangible resources. The same applies very other occupation whether in the economic, educational, the artistic, or any other field.

No one can be a success unless he works at it, to work at it calls for the free and persistent use

of the one talent of love and its many diverse pressions.

When we love our work and love our fe men we express ourselves freely, because there friction. We cannot build a successful business, a good book, sing a beautiful song, make a h home without putting in many hours of lo thought and patient work. Jesus knew that the no great, no trivial. He knew that singing a dif operatic aria is not more important than singi simple song, that building a mighty bridge is more important than digging a small ditch. knew that the important thing is to put love the expression of our talent, no matter what it be. Each talent is given us by the Creator, and we recognize this and use it to glorify God an benefit our fellow men it will increase and re to us multiplied. Outer supply is the tangible m festation of the inner, intangible talent.

I have a friend whose husband passed aw short time ago. With his passing her income stop but she owned her own home and her car. She into her home a woman who worked in an o giving her a room and kitchen privileges. Ther answered an ad for a "baby sitter." This took into a lovely home, where there were two ado youngsters. Her hours of baby sitting were three to six every day, with longer hours on Satu She loved the youngsters immediately, and helped greatly to ease her loneliness. She love knit and was an expert at it. The mother of children she was sitting with saw some of her work and asked if she would knit some dresse

.nd some garments for the children. The result
ıat my friend has time to do her gardening and
' her home, has pleasant work besides, and is
ng an income more than sufficient for her needs.
ısed the talents she had, she shared her home,
;ave service by expressing her talents right where
was and right when it was necessary. She did
procrastinate, did not indulge in self-pity. "I
' God would take care of my needs," she told
"if I would start to express what talents I had
and now." She is using her talents, and they are
;ing her not only material returns but joy and
realization that she is helping to make life
:r for others.

What are we doing with our talents and inner
ırces? Are we using courage to face a new and
aps difficult experience or are we burying it
:r self-pity and fear? Are we appreciating what
lready have or are we burying appreciation un-
indifference, grumbling, criticism? Appreciation
great asset. When we can appreciate what we
right at the present moment, what we have will
' and increase and bring more things for us to
eciate.

haring, cheerfulness, patience, joy, helpfulness
e we using these resources right where we are,
ur relations with our family, with the people
whom we work, with those we meet, or do we
cheerfulness under an "early morning grouch,"
fulness under indifference, joy under pessimism,
ng under selfishness, right activity under lazi-
Are we putting our talents to work or are we
ing them where they can bring us no returns?

The servants who received the five and the talents were not any more favored by the m than the servant who received the one. If the ser who received the one had recognized the talen love, if he had put it to work and shared it, he c have increased it a hundredfold.

Love is the one talent. Love is the bui Through love we can build business, social wel artistic work. There is no limit put upon us. more we use our talent the greater it will grov can even be diversified in many new and diffe directions. By loving and appreciating our talent sharing it we shall increase it, and like the serv in the parable, we shall hear these words: "V done, good and faithful servant: thou hast faithful over a few things, I will set thee over n things; enter thou into the joy of thy Lord" have abundance; not only abundance of outer th but the abundance of joy, peace, companions and satisfaction that comes from having used shared our talent.

PRAYER FOR PEACE

In the name of the Lord Jesus Christ we pray for and decree a permanent peace uniting all the nations of the earth in a league of justice and righteousness, in which the life, liberty, and love of God shall be paramount.

Lawgiver of the Ages

M. G. PATTINGTON

Our human laws are but the copies, more or less imperfect, of the eternal laws so far as we can read them.—Froude

MOSES, great lawgiver of the Hebrews, was truly the forerunner of our present-day laws, although punishments in those early rs of our civilization were more severe, gen-lly speaking, than today.

The first five books of the Old Testament, Gene- Exodus, Leviticus, Numbers, and Deuteronomy, the Pentateuch, as they are called, forming the saic laws, are largely the basis of our present ral codes and codes of law.

The name Moses, from the Hebrew word osheh" or "drawn" really signifies "drawn from water," as we are told in the Bible that one of maidens of the daughter of Pharaoh did to the ee-month-old child, that was to become the de-erer, leader, and lawgiver of his race.

For forty years, Moses was trained, partly at me, partly in the great court of the Egyptians. For other forty years, he was in exile, where he had time that so many of us lack to commune with d and really reason things out for himself. Then the last forty years of his life, Moses guided people through the wilderness to the Promised nd of Canaan, and in these forty years, he passed

on to his people laws and rules that have l
down through the centuries, even to the pr
time.

Moses (Exodus 18:25-26) appointed rulers
judges over all his people who were qualified to
and judge them, as we today elect rulers and ju
and abide by their decisions. And the Lord
Moses (Exodus 20) the Ten Commandments.
greatest set of commandments, rules, principl
laws that any lawgiver has ever received on w
to establish and base the conduct of a great natio

Our laws today provide that the sentenc
judgment we receive in a proper court of law
be obeyed; Moses many thousands of years ag
sisted on this (Deuteronomy 17:10). The ma
day who swears falsely is said to have comm
perjury and Deuteronomy 19:18-19 speaks of
and says that a person bearing false witness
have the same punishment as the person ag
whom he is swearing may have.

In countries ruled by kings today, it is the
that the first-born shall rule, after the thron
vacated by the father, and our basis for so d
may be traced back to Exodus 13:13, in which
importance of the first-born is stressed.

In Exodus 22, Moses was instructed to tell
people certain things that must be done if a
stole from his neighbor, among others that do
the amount stolen must be returned. Today,
have a system of fines and punishments, man
which however are not as severe as these first
with their "eye for eye, tooth for tooth" provisi

International laws today provide for p

ties and terms of "honorable surrender." Deu-
nomy 20:10-12 provides for the means by which
city might honorably surrender to another. In
same chapter, we have laws regulating the de-
ction of trees that might later on produce food.
national government and most of the States
have conservation laws.

Rebellious children were treated harshly in those
s. The law given by Moses provided (Deuter-
my 21:18-21) that a rebellious son, after being
stened, should then be stoned. Today our mod-
laws give parents the right to discipline their
dren as long as it be done in a humane manner.

Usury, the practice of charging more for money
the lawful rate, was forbidden to his people by
ses (Deuteronomy 23:19). A vow in the name of
l was considered by Moses to be a thing that
t be kept, the same as our modern contracts
ay, or our oath in court to "tell the truth, the
ole truth, and nothing but the truth."

In Deuteronomy 24:8, unclean diseases are men-
ed and reference is made to an earlier rule by
ch people were forbidden to come into contact
them, and provisions made by which places
ld be again made clean. Today we have our
rantines and public health laws. Today we respect
t of man to be safe in his own home, and Moses
euteronomy 24:10) refused the right of a man
o into the home of another to force him to re-
a debt, providing that the settlement must be
le outside.

The poor, now taken care of through taxes, are
vided for by Moses in the last part of Deuter-

onomy 24, when Moses made laws by which s
of the crops should be left in the fields for the p
he said that the fields should not be worked
twice.

Laws providing for an honest system of wei
and measures are now enforced. Moses provided
this (Deuteronomy 25:14-15) by insisting that
fect and just weights be used.

Moses was put at the head of a people wh
his birth had little to look forward to, for they
slaves to the Egyptians and had no organization
as nations have today. Moses, in taking these pe
and giving them the laws that God gave him
them, also gave them independence and the nea
thing to democracy that the world was to know
many, many years. History, down through the a
has confirmed the statement in Deuteronomy 3
that "there hath not arisen a prophet since in Is
like unto Moses, whom Jehovah knew face to fa
Moses gave these laws to his people in a defi
logical manner, and down through the ages m
modern laws owe their provisions to his wise te
ings.

"There is but one law for all; namely, that
which governs all law, the law of our Creator,
law of humanity, justice, equity; the law of na
and of nations."

For Jehovah is a God of justice; blessed are all they that wait for him.—ISAIAH

"Crown of Glory"

MARY L. KUPFERLE

SOMETIMES WE LOOK so hard for God that we overlook Him, we look so hard for guidance from the Way-Shower that we cannot feel it. look so hard for the love and satisfaction and ntentment we desire that we pass it by in the very ment that it would reveal itself to us. To avail rselves of more of the treasures of the heavenly gdom we must begin to be simple enough, hum- enough, and still enough to hear the quiet words the indwelling Christ.

Only when the personal, human self becomes lling in consciousness to "sit down in the lowest ace," can the still small voice of God be heard ing: "Friend, go up higher: then shalt thou have ory in the presence of all that sit at meat with ee. For every one that exalteth himself shall be mbled; and he that humbleth himself shall be alted." This is the direct and unmistakable ad- e of the wisest of all teachers as given in His rable concerning those who desired to be seated the most honorable place at a marriage feast.

In this parable we can see what He wants us to derstand, that only through our willingness to mble our worldly thought, to "sit down in the west place," can we find our real self, our Christ lf, which is worthy of the highest place, the place here we can behold and receive the full glory and nor of our heritage. There was no simpler, more

humble person in all the world than the belov and gentle Way-Shower, who through His v meekness and humility was able to accept the auth ity given Him by the Father, to command ev situation, to demonstrate constant mastery of ev condition, the elements, even of life itself.

How can humbling ourselves help us real perfect health? By humbling every thought rega ing man-made laws of physical health, by humbl human reasoning and argument, by humbling c consciousness before the Creator of perfect whc ness we permit the arising of the Christ self with the self that knows but one source of perfection. we become wholly meek and humble we neitl condemn nor accuse nor argue concerning the a pearance of things, but are simply ready to list for the guidance of that inner real self which kno itself to be "greater .-: . than he that is in the worl

Someone once remarked, "I have had the pri lege of hearing some of the most brilliant, the m learned of men, yet their messages carried not c half the inspiration of the humble message I ha heard in this small auditorium today." The m ner of the speaker referred to had been simp yet commanding; the truths had been delivered hu bly yet with power and authority. Why? Becau when we are willing to follow in the Master's fo steps with spiritual humility we allow ourselves become quiet before the greater self, and the Chr shines forth with unobstructed brilliance and inspi tion sufficient to stir all who are present.

Once when I had the opportunity to attend lecture in the small auditorium mentioned above

e into it with a great need for enlightenment understanding. As I sat and listened and prayed whole being silently cried, "Why is it so hard us to accept these truths which we know!" Be- I was half through uttering these words I sud- ly realized they were being spoken aloud and g answered by the lecturer himself! The unex- edness of so swift an answer immediately quieted inner disturbance, and I was able then to receive spiritual nourishment I needed.

How many times our heart cries in desperation the answer to a problem, and how many times fail to hear the answer simply because we fail y to listen! The spiritually humble person al- s expects and listens for the inner guidance ght and never fails to receive accordingly. We e trusted outer channels for so long that it is d for us to accustom ourselves to trusting the real source of all good, God Himself. Daily we e looked to man instead of God for everything dful in our life. For this very failing the Way- wer reproved the Pharisees, reminding them of prophecy of Isaiah:

vain do they worship me [the Father],
aching *as their* doctrines the precepts of men."

It was of God the Father that the Saviour spoke; as of God's law, not man's, that He taught, and y word uttered was intended to clarify for His owers their need of humbling their personal self. en! "Whosoever therefore shall humble him- as this little child, the same is the greatest in the gdom of heaven." "He that humbleth himself ll be exalted."

Years ago a wonderful mother observed
growing appearance of discord between her daug
and her daughter's young husband. As the la
seemed to depart more and more from right liv
the mother found it increasingly hard to refrain fr
"taking sides," from accepting the unhappy app
ance of things. Finally however through her faith
Truth she knew she must take a humble but f
stand of silence, neither complaining nor criticiz
but doing her best to live quietly the Truth she
lieved in. Spiritually humbled, she found guida
in every word and act, became an example that
tified and blessed both the young people and all th
with whom she came in contact.

Real wisdom, real understanding and direct
always proceeds from but one source, the sa
source from which the Master Himself derived
things needful. Those who knew His backgrou
and His parents, who knew of His humble birth
home, asked, "Whence hath this man this wisd
and these mighty works? Is not this the carpent
son? . . . Whence then hath this man all th
things?" They could not understand how one
lowly and meek could command miracles of heal
and blessing. Yet time and again He had explai
that of His own personal self He could do noth
that it was the Father within who performed
works!

A fine woman I know had considerable diffic
with another person, who because of family ructi
occasionally was aroused to fiery outbursts of c
demnation and cruel criticism. After several s
episodes the woman became discouraged by

ght that even her "soft answers" seemed to pro-
no results. As she sat in church the following
ay morning and again prayed for guidance, she
d the needed strength to command forgiveness
in her heart. Later that day she felt an irresistible
to call the person who had delivered the tirades.
as literally 'pulled' to the telephone. I could
have prevented it if I had tried," she related. It
this call which proved to be the final touch,
erting anger and unhappiness into greater-than-
love and understanding.

f she had not allowed her thoughts to become
enough, humbly receptive to the Father's guid-
she could not have heard the inner voice that
d her to pick up the telephone. If she had not
itted her personal self to drop all pride, to
me humble before the Christ she could not have
e the call. Forgiveness demands humility, com-
on and kindness demand humility, true love
courage and greatness demand humility, the
ty to heal and bless demand humility. When
re willing to turn from the "precepts of men,"
our pride, self-righteousness, self-satisfaction,
self-made laws concerning health and success
happiness, we shall find our Christ self and the
enly kingdom.

We find it agreeable to be humble before the
of a sunrise, the vast beauty of plain and
on, the might and majesty and power of nature;
can we not then find it equally agreeable to be
ly humble before the great Presence that abides
in as well as without, to listen quietly to the
within that is greater than all that is without! If

you are now finding it difficult to deny the app
ance of sickness or inharmony, allow yoursel
become humble before God's law of health. Rep
all reliance upon the "precepts of men" with
solute reliance upon the one and only law of
fect health and you will become receptive to
thoughts about your being, a new realization of
health is and from where it comes according to
Father's plan of life ever active.

Humbling ourselves before God's law of et
joy we become receptive to new thoughts of ha
ness, new understanding of its source, of how
may draw from the wellspring of infinite p
and contentment according to the Father's pla
eternal love. Humbling ourselves before God's la
abundant supply we become receptive to
thoughts of sufficiency, we realize that the sati
tion of every need already exists according to
Father's plan of ever-increasing fulfillment.

It is thus, beloved, that we behold the wisdo
men as foolishness with God. It is then, bel
that we truly heed the teachings of the Ma
listen for the voice of Truth within our soul.
we "receive the crown of glory that fadeth
away."

"Yea, all of you gird yourselves with hum
to serve one another: for God . . . giveth gra
the humble. Humble yourselves therefore unde
mighty hand of God, that he may exalt you in
time; casting all your anxiety upon him, becau
careth for you."

Yes, beloved, He "careth for you," for yo
life of His life, you are His image and His

hristmas

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as you put on the quiet robes of humility you re-
e the "crown of glory," the eternal contentment,
sfaction, radiant joy, and perfection that have
n yours since the beginning of time!

Christmas Eve

Edgar Daniel Kramer

Christmas Eve! And lo! my eyes
See a star fill all the skies,
As its mystery of light
Leads the Wise Men through the night,
With the riches that they bring
To bestow upon their King;
While the shepherds hasten down
From the hills into the town.

Christmas Eve! And lo! I hear
Angels singing sweetly clear
Over meadow, hill, and glen,
"Peace on earth! Good will to men!
Turn from grief, all ye that mourn!
Christ in Bethlehem is born!"
And where sad-eyed cattle stir,
Mary's baby clings to her.

Christmas Eve! And lo! I kneel
Where the startled shadows reel,
With the Wise Men from the east
And the shepherds at a feast
In a lowly manger spread,
And partake of mystic bread;
While adoring makes us one
With God, Mary, and their Son.

Wrath Restrained

HELEN DOUGLAS FLIGH

Surely the wrath of man shall praise thee: the remainder of wrath shalt thou restrain.

THE DESIRE for harmony in one's body and fairs, for harmonious relations in one's hor with relatives, neighbors, business associates well as the world in general, is inherent in everyo We want to know some means by which we c achieve continuing peace and tranquillity. We wa to know how we can live in an atmosphere of ab ing good will and contentment.

Much has been written about the divine econo of God's eternal plan--Nothing exemplifies this bet than the fact that even the wrath of man may tea him the art of praising God.

Wrath is defined in the dictionary as viol anger, indignation, rage, extreme passion, emotio that signify confusion. Wrath may be thought of a confused or mingled, jumbled, indistinct men state, a mental state so complicated that we cann understand it. Paul writes that God "is not *the auth* of confusion, but of peace." The emotion of viol anger or wrath then is the result of man's allowi the ideas in his mind to become disordered or multuous, allowing his thinking to become jumbl

Discordant and perplexing problems in h man relations are made up of numberless elemen The circumstances that lead to and surround e

cular case of inharmony are characterized colored by the individuals involved. For an in-lual it may be a question of determining the relationship between himself and his imme-family, between himself and his social group e person next door. It may be solely his own vidual problem. Restless, worried, harassed, at with himself alone on many counts, an individ-is apt to feel as Jeremiah did when one day, re-ing his grievances, he exclaimed:

t nothing to you, all ye that pass by?
hold, and see if there be any sorrow like unto my sorrow."

In recent years man has developed new kinds of ing appliances and brought new kinds of fuel use. He has learned new uses for heat. But all new appliances with their different kinds of fuel produce heat, a natural something that man has wn would result since he discovered fire. Heat y has no characteristic that it has not always nor will it do anything today that it has not ys had the power to do.

In the study of spiritual ways and means of deal-with man's recurrent problems we find today y new names and terms denoting the eternal d, God. We read of new approaches to the divine ligence. Man is constantly searching for new s through which to feed his mind spiritual Truth. v names for and new means of access to the t cosmic power may be as much better for man's erstanding of God today as modern heating ap-nces are better for modern use than those of yes-ay, but the consequences of a contact with God

are the same today as they have always been. T
gains derived by man from the union of his m
with the mind of God remain always the same

No matter how tangled our thinking may h
become we can find a way to make contact with
eternal presence of peace. In every situation howe
involved, under a general law of mind action
can bring peace to ourselves through individuali
right thinking. Through thinking specifically
plied to individual problems we can cause the
vine law to intervene in our life and affairs
bring forth order and peace. The exact thoughts
think, the exact words to speak, and the ex
deeds to perform cannot be pointed out, but if
place our faith in peace, believe it is possible
attainment, and work toward that end, we shall br
it forth in our own life and world even though
around us may be in chaos and discord. We shall
able to bring peace into our disorderly life even
Jesus was able to bring peace to the tempestu
waves on the Sea of Galilee.

The idea of God as a great physician and a gr
provider is known and accepted by us. We recogr
that any healing we experience is of God. A
provision made for us is of God although we n
find it necessary to labor at some specific kind
work in order to satisfy our material wants.

Another truth about God is that long before
was thought of as the great healer or as great pr
dence He was recognized as the great lawgiv
Moses gave the instructions "into the priests,
sons of Levi . . . and . . . commanded them, sayi
At the end of *every* seven years . . . when all Isi

come to appear before the LORD thy God . . . ou shalt read this law before all Israel in their :aring. Gather the people together, men, and omen, and children, and thy stranger that *is* within y gates, that they may hear, and that they may arn, and fear the LORD your God, and observe to all the words of this law." Isaiah also pointed it that "his name shall be called . . . counsellor."

Peace and tranquillity are laws of God, good, and hen these laws are disrupted we become confused. 'e begin seeking some means of escape but can- ot immediately see any way out. We would gladly llow the instructions of the song and take our urden "to the Lord, and leave it there" if only we new how.

Among the complicated mental states that en- ulf us when we find ourselves in an altercation ith someone love seems alien to our feelings. But ur trying to love and to understand our "enemy" ill help. The more we are able to love and to ome to some understanding of and peace with the erson with whom we are having trouble the nearer e come to "going to God." One of the main things remember in trying to adjust ourselves to some- ne is the fact that this someone probably is, indeed rtainly is, confronted by some of the same thoughts nd emotions that we are experiencing. It is probably aking him just as unhappy as it is you. You may el that he is "getting the best of it" and therefore e cannot possibly be having feelings like yours. o one is ever sure of success all the time—except e person who is right, and he is not always sure the tests that he may have to undergo nor just

how he will meet them. It is not easy for anyor to meet tests. Even Jesus, who knew that God wa infallible, sweated "drops of blood" in standin firmly by the Truth that He believed.

Through a tedious maze of circumstances Miriar Long, who had recently turned to a study of Trut realized one day that a woman in her home, whor she had previously found amicable and friendly, ha suddenly become bitter and hostile toward he Twists of character that she had not even remote suspected in the woman began to assert themselve The woman made impossible demands upon Mirian even threatening to burn down her husband's pla of business.

Miriam found herself strained and anxious, u able to relax or to pray convincingly, and she d cided to consult a lawyer. The lawyer informed h that legally she had sufficient grounds for evictir the woman from her house. She suddenly foun herself hesitant about doing this however. Jesu she remembered, did not condemn anyone for goir to a physician, although He did not find it necessa to go to one Himself. He does not condemn anyor for going to an attorney, for He submitted to stan ing trial before Pilate, even though He did not co cede to him any power other than that which he ha from God. There must be a lesson there for he She definitely felt the need of someone whose u derstanding and faith were more developed th hers.

"This is a season of harvest in your life," h minister explained. "Somewhere in the past y have sown both good and bad seed, just as prac

ly everyone has done. You could not have pulled the bad plants without also pulling up the good, you have had to let them both remain until the rvest. But you do not have to gather them both :o your storehouse. Sort out the chaff from the ıeat. In other words, keep calm. Do not let this rson do or say anything to throw you off balance. ɔu have proved your faith in the power of good by straining your wrath, by refusing to follow rough on man-made laws and have the woman rcibly removed from your house. Now all you have do is to stand still and you will soon see the Lord the law of peace—remove this person from your use and bring peace into your life and affairs."

The weeks immediately following were as a ting time in which Miriam was to evaluate the iritual laws of harmony and peace. An avowed emy, ruthless and determined, had invaded her me and taken up abode with her. Miriam's ɔughts turned to the nations of the world. Could e nation love another nation, which had occupied taking all the positions of affluence and prestige d demanding to be fed and housed? Could she love neone who had invaded her home and made the ne demands? What did she have to offer as an l in solving world problems of war and peace? iriam felt that if she could not bring peace into r own life by an application of the laws of harɔny she could not help establish it among the nans. If peace is to be established in the world it ıst first be established within the heart and life those who seek to advance it among the nations. hysician, heal thyself."

Aided by the prayers of her spiritual leader a following a program of study outlined for h which consisted of reading the Bible, studying Tru periodicals, and observing periods of meditation a prayer, Miriam made contact with the Prince peace. Aspects of Truth that relate to peace and h mony were revealed to her, and she developed n understanding and attained abiding convictions. O of the first and most surprising results was t transformation of her feelings toward the wom in her home. Something outside and beyond t sphere of personality enveloped her. She began se ing the woman in an entirely new light. Of herse Miriam could no more have changed her feelin toward the woman than a leopard can change spots, yet when this new sensibility envelop her the woman's power to cause her anxiety w gone. A few weeks later the woman peaceful moved away. Miriam blessed her as she left, kno ing that the woman had been the human instr mentality through which she had learned to fi peace in the midst of chaos.

Spiritually considered, being confused is to certain extent comparable to being out in the col On a cold day a person turns his attention towar fuel and other means of keeping warm. When is confused he seeks some method of clearing his thoughts. Just as surely as his physical body b gins to experience pleasant sensations of warm and comfort when he has built a fire so man w surely find peace and harmony when he provid the right kind of fuel for his mind.

Contact with God brings comfort and unde

ding. It brings counsel. It subdues fear and hes hate. The law of righteous (right) thinking eves its own ends. As long as we add the fuel ight thinking to our soul just so long shall we the presence of the continued law of peace harmony in our world.

When we turn to and acknowledge God as the er that can bring order out of confusion, we praising God. When after study and meditation accept our leading to follow a certain line of on as coming from Him we praise Him. When keep love and good will flowing from our heart when we speak only words that engender peace, praise Him and wrath is restrained. When we begin to glorify God, we begin to experience joys and blessings that peace and tranquillity g us.

A Prayer for Christmas Eve

Bonnie Day

O star of hope and promise,
  O star of peace and light,
Shine down upon this troubled world
  Thy brightest beams tonight:
Till strife and greed and envy
  Are hushed forevermore
And Christ is born to every man
  Within the heart's deep core!

Mortal Sight and Spiritual Insigh

FRED A. BARROW

MY LITTLE GRANDSON was looking throu the kitchen window. Suddenly he claimed:

"Look, Gramp. It's funny, but when I look that tree through one side of the window glass, t tree trunk looks straight: but when I move my he and look through the other side of the glass, t trunk appears crooked. Why is that?"

Then I explained to him that the window pa was imperfect; it had an uneven surface that caus distortion in the images seen through it.

The little incident set me thinking. Our mor sight does not always get a true vision of what are looking at, for often enough there are thin in the way between our eyes and the object we s and therefore we get a false idea of the form of t object upon which we look.

Spiritual insight is superior to mortal visic Through spiritual insight we get a more thorou knowledge of the mysteries of life than we possib can get by mortal sight.

Paul in his First Epistle to the Corinthians giv us this message of wisdom and spiritual insigh "For now we see in a mirror, darkly; but then fa to face: now I know in part; but then shall I kn fully even as also I was fully known." Again in t same epistle he writes: "Now the natural man ceiveth not the things of the Spirit of God: for th

foolishness unto him: and he cannot know them, ause they are spiritually judged." In the au- rized version of the Bible the word "discerned" is d instead of the word "judged"; and we think t "discerned" fits better with this thesis. You see that Paul advances the superiority of spirit- insight to the ability of natural sight. To dis- n means "to make out as with the eye" or to see; l spiritual things are not visible to mortal sight only to spiritual insight. Spiritual things can y be spiritually seen.

There is an old but not very wise adage to the ct that "seeing is believing." But not always we believe that which mortal sight flashes to consciousness. For ages man has formed the it of saying, "the sun rises in the east and sets the west." But we now know as a fact that the does not rise or set at all, that it does not move m its appointed place in the heavens. It is the th's diurnal rotation that conveys to mortal sight impression that the sun moves.

A few hours ago, as I was riding on a bus, a man h a stick in one hand and a small tool case the other got aboard and bumped against my es. "Excuse me," he apologized. Then I saw t he was blind and that I knew him. He was a no tuner whom I had met on several occasions at day song fests in a small country church, where played the piano wonderfully well despite his dicap. He knew all the hymns. I took hold of arm and gently pulled him into a seat beside me; n I made myself known to him and congratulated n on his still being able to get around despite

his age and his blindness. "Thank you," he smil "No trouble for me to find my way about or to p form my work. I'm just getting back from a tun job. You see," he explained, "I have an excell guide," and he smiled. My first thought was that had acquired a Seeing Eye dog. But he quickly c abused my mind of that idea, for he said reveren and softly, "God is my guide, friend—God." A somehow I had expected that explanation. My pia tuner friend has no mortal sight, but he posses something greater; he has spiritual insight. I knows that God is with him.

In his Second Epistle to the Corinthians, chap 4, Paul writes, "We look not at the things wh are seen but at the things which are not seen: for t things which are seen are temporal; but the thir which are not seen are eternal." In the Gospel acco ing to John the author says, "No man hath seen G at any time; the only begotten Son, who is in t bosom of the Father, he hath declared him." Not w our mortal sight do we see God, and not with c mortal sight do we see the ever-present Christ. Sp itual insight is needed to get the vision of spiritu things. Although we hold to the belief that God everywhere and in everything, we cannot see with c mortal eyes the invisible Spirit of God, we cannot s Christ, and we cannot see heaven. But we can s manifestations of God, Christ, and heaven in t wonderful things about us in this wonderful u verse, through our spiritual insight.

But there are things that can obscure or dist our vision of spiritual realities, things that can gi us wrong impressions of them. We cannot throu

intervening veil of doubt or hatred or jealousy envy or malice get a true vision of the eternal ties, for these things are as fogs that bedim or ort even spiritual insight. The best atmosphere, clearest, is the atmosphere of love. Love actually motes spiritual insight when we try to obtain uer view of the eternal God, the eternal Christ, l the eternal heaven we so much desire to reach. d when we realize the inward presence of the rit of God, then our spiritual insight brings God ser to us, and we see Him to be the essence of e, the dispenser of all that is good and great and utiful and soul-satisfying. As Martin Luther said, ve is an image of God, and not a lifeless image, the living essence of the divine nature that beams l of all goodness." Without love we cannot see d; without love we cannot comprehend Him.

Let us remember that the things that we can see h our mortal eyes are but temporal, but that ough love we can gain a spiritual insight into the een and eternal, can come into a consciousness "the way, and the truth, and the life." Let us ask d for keener spiritual insight, that we may better lerstand His universe.

Mind is the arbiter of life; it is the creator and shaper of conditions, and the recipient of its own results. It contains within itself both the power to create illusion and to perceive reality.—JAMES ALLEN

Do You Know How to Give?

HAZEL I. SHULL

Give not that which is holy unto the dogs, neither cast your pearls before the swine, lest they trample them under their feet, and turn again and rend you.

WHEN I WAS a very small child I had first lesson in giving indiscriminately had a little play-scarred black doll, wh was the only doll I ever really loved. Prompted a momentary streak of admiration and affection an older neighbor girl, I gave her the doll the o time she ever came to play with me. I recall tha was hurt at the time because the girl did not w to take a colored doll, but she finally took it ho with her. Years later I had occasion to ask her w she had done with my beloved doll and she wounc me again when she laughed, saying that she h thrown it into the ash can.

The doll was a priceless thing to me; perh that is why I wanted to give it to this friend mine. The impulse that prompted me to give away was certainly no less than a great affecti but there was something very wrong with that gift know now that my mistake lay in the fact that I g without considering the worthiness of the recipic The true value of it as a gift was lost becaus did not choose a recipient who would have valu the doll, if not for itself, then for the sentim with which it was given.

All of us are victims, at one time or another, of se acts of magnanimity and generosity in which think we are doing the right thing but our well- ant thought goes astray and its power is dis- ated because we give to the wrong person.

How often do you shower your loved ones with curies designed to make them happier, make their es easier? Do you empty your purse to satisfy whims of someone you care for? Do you give of ir own vitality and energy to save those of an- ner? Such a gift is noble in itself if it really helps recipient.

A gift can become a stumbling block if it light- s the burdens of another too much, to the extent it he is deprived of the life experiences that he eds for his advancement, the experiences that pply his need for the wisdom that they teach.

We all know people who are constantly low in nds, yet it might often be unwise for those pos- sed of more abundant supply to simply give and e to these people. Perhaps the very lack of money the experience they need in order to learn how to eive from the divine source of supply, an ex- rience in which no one has any right to interfere en in well-meant kindness.

One does not need much wisdom to recognize fact that the precious things are far more pre- us if one has to search and work for them. If you e from a human being his work and his need for rch you often deprive him of irreplaceable values.

You get little in return for these-ill-placed gifts— ually nothing but depleted resources. If you feel it there is no justice in that, remember that you

too have lessons to learn.

Misdirected generosity and charity results i making people irresponsible and careless. Irrespons bility is a trait that needs only a bit of encourag ment to become prominent in many a life, and mi directed giving is one of the finest ways of encoura ing it. Some people become more than ever willin to shift their problems to the shoulders of thos who assume their responsibilities by indiscriminat giving, and the final result is far from the happ one that the well-meaning giver anticipated.

To whom then shall you give? Perhaps th simplest answer is this. Give to those who will us your gift to help themselves, to do something then selves, remembering that you should never do fc others what they would not do for themselves.

This is especially true in charity. When yo take on the burdens of a person or a group, whe you allow others to become dependent upon you generosity, you are misdirecting charity itself rathc than promoting a worthy cause. You need to us charity to help others to help themselves.

Too many well-meaning persons contribute fa checks to charitable causes and drop alms into th beggar's cup, but the checks and the coins are mostl balm for their ego. Too many people think the have really given with grace and blessedness whe they give in such a manner. Yet a moment's reflectio should reveal that the beggar is perhaps no les proud than themselves, that his self-respect an morale would profit more by friendliness and en couragement than by silver coins. If the begga would be treated as being on the same level wit

giver, instead of being neglected and forgotten soon as his "thanks" had registered, he might be ped to a state of self-confidence and aspiration which he could become an asset rather than a den to society.

Our obligation does not stop when we have given ns to those who have need of financial assistance. ese people also have need of patience, encouragent, trust, kindness.

Arnold Bennett expressed this thought beautiy when he wrote: "The manner in which one gle ray of light, one single precious hint, will rify and energize the whole mental life of him o receives it is among the most wonderful and venly of intellectual phenomena."

When you have realized that every man is your ther, that each man is an integral part of mand as a whole, then you have realized that as long any man is imperfect in his condition of life the ole of mankind is proportionately imperfect. So becomes the duty of every human being to give atever help he can to bring every other man to fection. There are many times when you cannot l the help you should like or need, but the time er comes when you cannot give help to someone .

You can never really guess at what might be the ults of your own generosity to another deserving son. Many years ago a man and his wife, unable find lodgings for the night, finally came to a ll Philadelphia hotel. The manager gave them own room because all the other rooms were d. The result of that gift of courtesy and kind-

ness was the establishment of the manager as mar ger of the old Waldorf-Astoria Hotel. The travel was William Waldorf Astor, and the hotel ma who became the greatest hotel man of the times, w George C. Boldt.

Every man has countless gifts to give. He mig think first of material gifts, but giving of our ma rial possessions is only sharing of the abundance have. True giving is giving of ourselves. This we c all do.

Longfellow said, "Give what you have. To som one, it may be better than you dare think." The po realized too that the little you can give is better th the much you would like to give.

In this commercial age gifts have too often con to be measured by the money you spend for the To value gifts in this way is completely wron When you spend money for gifts you are too oft trying to flatter yourself with the thought that y really are generous, as you were taught you shou be. Yet gifts have infinitely more value if you d within yourself for the gold you would give! "N glect not the gift that is in thee." Perhaps it is n always perceivable, yet intangible gifts are the mo important, and the more lavishly you give of the the more worth they have.

You can give faith to the one who needs fait hope to a friend dejected, encouragement to tho in trouble, humor to the depressed, and love to a Such gifts cost nothing. If you have true generosi you can never find excuses for not sharing such gift for every man possesses them inherently and ca dispense them at will. The supply is limitless,

freely; the supply will be ever replenished.

As you accept the fact that all men are your thers you must also accept the fact that since cannot be whole in yourself, all to whom you e given become a part of yourself, and you be- e a part of them. Therefore no one can neglect ive and give liberally of the things that he knows bring the betterment of other men.

As you give so you receive, even a hundredfold. ou give with joy and love, your reward will be and love. If you give reluctantly, with pain, your ard will be pain.

The receiver is not the only one who receives n a gift is given, for the law of compensation, ause and effect, requires that the giver be compen- d, and he receives in exactly the proportion in ch he has given. Someone has said: "You must it to give before you can be fit to receive."

"And if I have *the gift of* prophecy, and know mysteries and all knowledge; and if I have all h, so as to remove mountains, but have not love, n nothing."

Unto Us a Son Is Given

Given, not lent,
And not withdrawn—once sent,
This Infant of mankind, this One,
Is still the little, welcome Son.

—*Alice Meynell*

Pattern for Prayer

CECILE CARROLL

WHEN ONE of His disciples said, "Lor teach us to pray," Jesus gave them th perfect pattern of prayer which we knc now as the Lord's Prayer. At the time the wor were spoken it is doubtful if the hearers caug more than a dim realization of their depth ar meaning. It would be presumptuous for me or f anyone else to try to interpret this prayer were not for the fact that each of us already knows hc to draw from these few simple words the help ar inspiration peculiarly fitted to his individual neec The Lord's Prayer has that quality of universali and inexhaustibility that is possessed only by a tr work of art. It touches earth and heaven at tl same time—reaches into our heart and into infini

The prayer begins with the acknowledgment the Fatherhood of God, which as a matter of cour implies the brotherhood of man. We cannot s "our Father" with any degree of earnestness witho thinking of man as our brother.

"Our father who art in heaven" does not me that God is in some far-off place called heave Jesus taught the nearness of God—that He is with us—"closer . . . than breathing, and nearer th hands and feet." We can think of Him as the lo and the joy that abide in our secret heart. We c think of Him as the life-giving oxygen that breathe rhythmically into our lungs. We can think

ourselves as being immersed in an ocean that is God's love.

"Hallowed be thy name" proclaims the holiness of God and the reverence in which we hold His name. As we speak these words we increase our consciousness of God as a reality in our life and we enlarge our capacity for devotion and service to Him. If the prayer went no further than this we could spend endless hours of meditation on the thought expressed and become richer in spiritual understanding.

It has been truthfully said that "the essence of prayer is a disinterested delight in God." When we reach the point of spiritual development where our prayers are no longer mere petitions but a real communion with God, a merging of our soul with the universal soul, we attain to a pure delight that transcends all other earthly experiences and lifts our soul to ecstatic heights. This mystical union and subsequent delight has been realized by great saints and mystics such as Brother Lawrence, Saint Francis of Assisi, Saint Teresa, William Blake, and others—many others.

"Thy kingdom come. Thy will be done" refers to the establishment of God's reign on earth. We speak of this sometimes as the millennium. As Christians we know that despite all appearances of confusion and pain and sin, despite existing inequalities and injustices God purposes only good for the world. He cannot be mocked or thwarted and a time will come when He will reign supreme in His world; for "the earth is the Lord's and the fulness thereof."

The words "Thy will be done" have often be used to express resignation to the trials and affl tions of life. A better and truer interpretation i plies that God's will, which is the reign of love, w ultimately prevail, overcoming that lack of goo which we call evil. As we speak these words we e vision ourselves as the instruments through whi God can accomplish His purposes of redemptio We exclaim with the prophet, "Here I am; se me!" This should be the constant prayer of our hea for after all the chief purpose of every follower God is to help Him build His kingdom of love a peace and brotherhood. In His kingdom there is hate or strife or futility. It is a world where man alizes his true sonship and worships his maker the beauty of holiness."

"Give us this day our daily bread" refers n only to our daily food but to that bread which Jes meant when He said, "I am the bread of life Bread here is used in a spiritual or symbolic as w as a physical sense. Let us concentrate for a mome upon the word "daily." Just as we need daily phy cal food so we need daily spiritual sustenance. T bread of yesterday and the prayers of yesterday we good as far as they went, but they cannot serve for today. Just as a pianist must practice daily keep his fingers supple so we should spend time ea day in exercising the muscles of the spirit. A gre musician once said that if he missed a day pra ticing he himself could tell the difference, if missed a week his critics could tell, and if a mon the general public would no longer care to come his concerts.

Sometimes we say we are too busy to attend to ur prayers, forgetting that we do not have to go ito a church or into a room by ourselves, although i is often beneficial to do so. We can pray standing a a busy street corner. No place is too crowded r Him to be present. The story is told that Ghandi as once making a public address in London. Sudnly Big Ben tolled out the hour of five. Ghandi opped and said: "Gentlemen, I must ask you to exse me a moment. This is my hour for prayer." hen Ghandi, great and simple soul that he was, helt down and said his prayer.

It would seem to us that anyone as perfect as sus would not need to resort to daily prayer, and t we know that He kept in daily, even hourly comunication with the Father. He often went apart order to be alone with God, and He spent forty ys praying and fasting in the desert. If Jesus had is need, how much greater is ours.

If we truly love God and long to realize Him our ayers are not a burdensome task but quite the conary, a means of joyous expression, of release, a fety valve, a never-ending source of delight and mfort. The story is told of a man of India who as earnestly seeking true godliness and who t himself under a religious teacher for guidance. his man kept asking his teacher, "How can I attain God realization?" One day the two were bathing the sacred Ganges, and the teacher seized his pil and held him under water for some time bere he released him gasping for breath. Later the acher asked, "What did you think of as you were ing held under the water?" "Air" was the reply;

"I longed for air." The teacher then replied, "whe you long for God as you longed for air you wi attain to God realization."

"Forgive us our debts as we also have forgive our debtors." Jesus gave many parables to illustra the meaning of this passage. We could turn th words around and say, "As we forgive those wh have wronged us You, Lord, forgive us." The mea ing would be the same. Jesus explained clearly th we cannot expect our Father to forgive us unle we are willing to forgive our fellow men. Jesus wa not just handing out some pleasant impractical advic here. He was to demonstrate those very words lat as He hung on the cross and said, "Father, fo give them; for they know not what they do." He was forgiveness raised to its magnificent heights!

"Bring us not into temptation, but deliver u from evil" is an acknowledgment of existing ev or lack of good. It does not mean that God d liberately tempts His children, but we know that a we journey through life we are constantly co fronted with problems, and we realize that as Chri tians we must be in the world but not of it. Jesu was tempted to use His wondrous powers for mat rial purposes. Many of His followers expected Hi to set up an earthly kingdom. This fact that Jesus wa "in all points tempted like as we are" makes Hi more understandable to us.

The closing words of this classic prayer are a expression of acknowledgment and adoration sin ilar to the opening ones. "For thine is the kingdo and the power, and the glory for ever." This gre burst of praise is a fitting climax, expressing tru

ıd faith in God as the underlying power and glory. ere we disclaim all power for ourselves knowing at should there be a show of power in our life it mes from Him, as it is His way to work through is creatures. Here we have true humility. Jesus was ntinually saying that His power came from God. e even asked, "why callest thou me good?" Paul id, "I labored more abundantly than they all: t not I, but the grace of God which was with me." was this humility of Paul which made him the eat witness for Christ that he was, and enabled m to accomplish the seemingly impossible.

A summation of this perfect prayer leads us to e following statements:

We acknowledge God as our Father and man as ır brother.

We express desire to do His will and to help Him tablish His kingdom on earth.

We ask for daily food for our soul and body.

We profess forgiveness for those who have ronged us and ask God's forgiveness for our own ansgressions.

We express the desire to be so dedicated to God at we can "overcome evil with good."

We acknowledge God as the one power in our e.

Jehovah is my strength and song,
And he is become my salvation.
—Exodus

I Meet My God in Silent Prayer

from the writings of

CHARLES FILLMORE

YE MUST BE BORN ANEW

ILLUMINATION

THE BIRTH OF Christ in man is the bringing fort in consciousness of the spiritual idea of mar the Christ of God. This is done through th quickening power of the word of Truth. It is th beginning in the outer realms of consciousness of higher set of faculties, which, when developed, wil save man from ignorance, sickness, and death.

The Christ is not restricted to the "chosen o God," or to the "elect," or to those who are know to the world as Christians. It is a principle in Bein expressing itself through the man consciousnes whenever conditions for it are right. This Chris of God is a fact of man's inner being. It remain latent until it is brought into action through prayer meditation, and realizations of Truth.

Christ is the "true light . . . which lighteth ev ery man, coming into the world." The Christ is an ever has been in man. Even the outer man wa formed and came into existence through it.

Go into the stillness within your own heart, an take up this prayer:

Of the increase of the Christ light there shal be no end, and I am illumined in all my ways.

The Christ in you is bountifully able to supply d increase substance to meet your every need.

In the exercise of your Christ identity, you need develop certain stabilizing ideas. One of them is ntinuity or loyalty to Truth. Spiritual substance t of which all visible wealth comes is never de-eted. It is with you at all times and responds to ur faith in it and yields according to your demands it. As you enter into the very truth of Being and serve the divine law, you will discover that the rist in you is your bountiful provider and that you e secure in your prosperity.

Your words of Truth are now energized and alized by the living Spirit. Your mind is now open d receptive to an influx of divine ideas that will spire you with the understanding of the potency your thoughts and words. Your daily activities e an expression of divine ideas, and you make of urself a channel for the inflow and outflow of d substance.

You are prospered. Your home is a magnet of ve, drawing to it all good from the unfailing and exhaustible reservoir of supply. Your increase mes because of your righteous application of God's w.

"The blessing of Jehovah, it maketh rich;
And he addeth no sorrow therewith."

Realize your oneness with God substance and ke up this prayer:

I meditate day and night upon the bounty of od, and He prospers me in all that I do.

The Truth of Being is the principle that unde lies and sustains all reality. It is that which giv substance and form to the manifestations of th outer world.

Divine understanding is the ability of our mi to apprehend the laws of thought and the relati of ideas to one another. It is that something throu which we know God and ourself. We know th God is the true source of all good and we cannot b separated from our good. As we attain this realiz tion the good that we desire is made manifest an we demonstrate wholeness of mind, body, and affai

If we are to grow spiritually and attain a bett understanding of God and His laws, we must use th understanding that we have already gained. We mu apply to our daily living the Truth that has bee revealed to us through Divine Mind, make it wo for us as we progress in our own soul unfoldmen

When man appropriates words of Truth, "ea them," so to speak, he partakes of that with whic he forms his spiritual soul, the substance and life o Spirit, which becomes manifest in the Christ o perfect body. Every student of Truth is lettin "Christ be formed" in him when he constantly abide in the Christ mind through daily meditation o words of Truth.

Realize that you are kneeling before the thron of God and affirm daily a statement such as th following:

Through the understanding of Truth I am born into the Christ consciousness.

"Unfold, Ye Portals"

FRANCES HULL TOPPING

ONE OF THE most inspiring and challenging anthems with which we are all familiar is "Unfold, Ye Portals."

A portal is a means of entrance and exit; it can mit or shut out. In feudal times a landowner ually walled his house or castle and employed s means to prevent the admission of an enemy. gate guarded by a gatekeeper provided the only eans of entrance or exit. A fortress or castle was otected by a heavy portcullis or grating suspended ove the entrance that could be lowered at the apoach of a hostile visitor.

In bodies of water like canals gates are used to ntrol the water level and attendants or "keepers" e employed to raise or lower the water in the locks permit the passage of vessels through the canal. long as the attendant keeps the gates closed thing can pass through the locks.

In somewhat the same fashion the human mind eps watch at the gates of consciousness, admitting excluding whatever it chooses. Thus we see that e contents of the individual consciousness is large- a matter of what we choose to admit to it. The orld in which we live is determined by our oughts, and so we see how important it is that we ep watch at the gates of consciousness. Only by tertaining the right ideas can we fashion for ourlves the kind of world that will bless ourselves

as well as those whose lives touch ours.

Until the gates of consciousness open divi ideas cannot enter. They never thrust themselv upon you but wait to be invited. They stand at t gate and knock, but only you can lift the latch.

"Unfold, ye portals . . . and the King of Glo shall come in!" It may not be possible at first fling wide the portals. This implies a gradual pr cess. Even a small opening will enable one to glimp the sunlight of glory, to touch the hem of Christ garment. One of the dictionary definitions of t verb unfold is "to bring out . . . by successive d velopment"—first the bud, then the full-blow flower—which is just another name for unfoldmen the opening out of that which is contained withi

Unfoldment is an everlasting process, fold up fold upon fold, without beginning and without en And what is contained within? Jesus said, "T kingdom of God is within you." And what is th kingdom? It is the abode of the indwelling Chris the holy of holies, the inner sanctuary, the secr place of the Most High, the very center of bein

Only when sense consciousness is silenced c the Christ consciousness unfold and be expresse When this happens the mask of personality fad and individuality, the real you, shines forth, ove shadowing the illusion.

As we face the sunlight we do not see t shadow. So it is with consciousness. As we face t sunlight of Truth, the mortal shadow disappears an immortal being is revealed. A ray of light is o with the sun. It radiates and glows because of i origin. It can never be separated from the su

nporarily it may be dimmed, as when a foreign dy comes between it and its source, breaking the ntact. When the obstruction is removed it shines rth in renewed splendor and power.

"Paul was persuaded that neither "things present, r things to come shall be able to . . . separate from the love of God." There is, there can be no paration between man and his source. Recogni-on of this truth is the prerequisite to any demon-ration, being preceded only by denial and removal aught that would be likely to obstruct man's at-ne-ment with his source. In reality there is no thing at can interfere with this at-one-ment. It is, always s been, always will be.

No one will deny the benefits to mankind of nysical science. But this science is based upon sense stimony; it stems from a purely material basis, om things which do appear. However much it has complished or may reveal, it never yet has dis-vered the facts of man's real being, nor can it do , for man's real being can only be discerned spirit-lly. Physical science can go only so far; it must evitably come to a place where it is forced to admit at there is something beyond sense comprehension, omething the materialist cannot fathom. Because reasons from a limited basis of facts the physicist ust inevitably come up against the unexplainable.

The mathematician in solving most problems arts from axioms or general principles; by apply-g the rules according to these axioms or princi-les he arrives at the proper solution. Even so is it working out human problems, be it one of lack, r disease, or any of the various difficulties that

beset mankind. We find the problem easy of solution if we start from principle, God. Working from this basis, according to the rules laid down by the Way-Shower, the problem becomes a joyful experience; not only is the correct answer assured but definite progress or unfoldment is made.

There are times when we need to close the door to consciousness. The rule for effective prayer has been given us: "When thou prayest, enter into thine inner chamber, and having shut thy door, pray to thy Father who is in secret, and thy Father who seeth in secret shall recompense thee." It is thus we replenish our energy. It is thus we partake of the fountain of life. It is thus we appropriate the "substance of things hoped for." The visible manifestation follows as the promised "recompense."

We need to close the door to outward seeming, to the din and confusion about us, if we are to listen for and hear the "still small voice." It is thus that we spiritualize our thought. When we heed the directions of the "still small voice," we see the harmonizing effect expressed in all our affairs. We see sickness give way to health, lack to abundance, sorrow to joy.

By opening our consciousness and allowing divine ideas to enter and take possession, we claim our royal inheritance as heirs to the kingdom and establish our right dominion. Jesus said, "I came that they may have life, and may have *it* abundantly." As we let the mind be in us that was in Jesus we break the bonds of limitation. "Behold, I stand at the door and knock." Grant that we may fling wide the gate of our obstinate being to the

ndating vast life of the Eternal! Give us a re-
tive mind, a mind that reaches out toward new
izons. Thus we shall behold God's universe, in-
ding man, through the eyes of Spirit, and then
ll the King of glory come in with transforming
wer.

GIFTS

ey brought their gifts to please a baby King:
Their fragrant incense and their glittering gold.
hat gifts can I put in His hands today
For Him to love and hold?
hat can I offer from my heart's full cup
To please a Christ grown up?

hat can I give Thee, Master? And I hear
His voice in answer: "Inasmuch as ye
ave done *it* unto one of the least of these . . .
Ye have done *it* unto me."
ch thought for others, each small kindness
shown—
He claims them for His own.

ey are such selfless gifts He asks of me:
The little common deeds of everyday:
all services my hands can find to do,
The words my tongue can say.
ange gifts, it seems, to lay before a King,
Yet all He bids me bring.

—*Ewell Lancaster*

Sunday LESSONS

These lessons point out the symbology of the Bible and interpret it according to the Unity teaching. Study with an open mind and Truth will convince you. Bible text is taken from the American Standard Version of the Bible, copyright 1929, by the International Council of Religious Education. lessons are developed from outlines prepared and copyrighted by the Council; both are used by permission.

Lesson 10, December 3, 1950

UNITY SUBJECT—*Transforming Life.*

INTERNATIONAL SUBJECT—*The Stewardship of Life*
—Rom. 12:1, 2, 6-8; II Cor. 8:3-5; Phil. 2:25-30.

1. I beseech you therefore, brethren, by the mercies of God, to present your bodies a living sacrifice, holy, acceptable to God, *which is* your spiritual service.

2. And be not fashioned according to this world: but be ye transformed by the renewing of your mind, that ye may prove what is the good and acceptable and perfect will of God.

6. And having gifts differing according to the grace that was given to us, whether prophecy, *let us prophesy* according to the proportion of our faith;

7. Or ministry, *let us give ourselves* to our ministry; or he that teacheth, to his teaching;

8. Or he that exhorteth, to his exhorting: he that giveth, *let him do it* with liberality; he that ruleth, with diligence; he that showeth mercy, with cheerfulness.

3. For according to their power, I bear witness, yea and beyond their power, *they gave* of their own accord,

4. Beseeching us with much entreaty in regard of this grace and the fellowship in the ministering to the saints:

5. And *this,* not as we had hoped, but first they gave
r own selves to the Lord, and to us through the will
God.

25. But I counted it necessary to send to you Epaphro-
us, my brother and fellow-worker and fellow-soldier,
your messenger and minister to my need;
26. Since he longed after you all, and was sore trou-
d, because ye had heard that he was sick:
27. For indeed he was sick nigh unto death: but God
mercy on him; and not on him only, but on me also,
t I might not have sorrow upon sorrow.
28. I have sent him therefore the more diligently,
t, when ye see him again, ye may rejoice, and that I may
the less sorrowful.
29. Receive him therefore in the Lord with all joy;
hold such in honor:
30. Because for the work of Christ he came nigh unto
th, hazarding his life to supply that which was lacking
our service toward me.

GOLDEN TEXT—*I beseech you therefore, breth-
, by the mercies of God, to present your bodies a
ng sacrifice, holy, acceptable to God,* which is
r *spiritual service.*—Rom. 12:1.

SILENT PRAYER—*I live by faith in the Christ
and power within me.*

The body becomes a living sacrifice as we offer
o God in daily prayer, thought, or act through
Christ consciousness. In the power of the I AM,
claim the Christ as the mainspring of our daily
rd, thought, and act. As we make this claim, we
hold of the Christ, and our life begins to exert
ew and beneficent influence over all with whom
come in contact.

To be always conscious of the body, of its com-

forts, its discomforts, its appearance is to be "fashioned according to this world"; that is, to be in sense consciousness with all its limitations. As we transmute our forces and key up our abilities, they express more life and power and glory here and now. This transformation is brought about by the renewing of the mind. The beginning of all reform is in the thinking of the individual. Our main effort, therefore, should be to train our thought habits and to purify our mind. Denials and affirmations are the vehicles that we use for this purpose. In addition, we hold our thoughts steadfast on the subject of our choice instead of allowing them to wander without conscious direction or control. The undisciplined mind is a stranger to concentration, but as we learn to concentrate on the thought of our choice, we first deny out of mind old ideas of sin, sickness, and death and in their places we put the truth.

The truth is that God is life, health, and joy, and when we express these divine qualities, we are truly serving God and proving that the will of God is good, acceptable, and perfect. We need never be in the dark about God's will. We can prove it for ourself by living in harmony with the divine law of life. God's will is good will, and we can have that in our heart and mind for all others, as we take unselfish thought for them and give to them of our best intent and effort.

We transform life when we learn to give as the Christ gives, unselfishly, zealously. First, we must become conscious of God. "First they gave their own selves to the Lord, and to us through the will of God." This is as it should be, for we learn from the

able of the talents that life is a loan that we are ected to repay with interest. The interest is pay- e in service to humanity and also in what we make life in our character and achievement. We profit in ourself, in that by giving we open our under- nding to the law of increase and make ourself re- tive to its operation on the spiritual side. The di- e law is made manifest in us by reason of our zeal enthusiasm for sharing in the universal life.

To share in All-Good, we begin by sharing with ers the good that we have now. Personal con- usness might persuade us that we have only ugh for ourself and that our first duty is to self, such reasoning is not in accord with divine e. We can give of ourself before we give of our stance. The act of giving expands our consciousness and allows our supply to increase beyond meas- , proving to us that "it is more blessed to give n to receive."

The name Epaphroditus means "lovely, charm- filled with love." When in prison, Paul sent a ssage by Epaphroditus to the Philippians and per- s to the Colossians at the same time. When the ughts that we send others are filled with love when they are expressed in words of Truth, the d they accomplish in others cannot be estimated. e the servant whose talent gained ten talents in ling, we prove "faithful . . . over many things." e first avenue of faithfulness is in our thinking in the transforming of our mind into the mind Christ.

QUESTIONS

. How is the body made a living sacrifice?

2. Is the transforming of life first of all a mental or a physical process?
3. Where is the beginning of all reform in the individual?
4. How do we prove that the divine will is good, acceptable, and perfect?
5. Does the habit of giving enter into the transformation of life?
6. How do we share in All-Good?
7. Where is the first avenue of faithfulness?

Lesson 11, December 10, 1950

UNITY SUBJECT—*Faithfulness in Service.*

INTERNATIONAL SUBJECT—*The Stewardship of the Gospel.*—Acts 8:4-8; II Cor. 5:17-20; Phil. 1:12-18

4. They therefore that were scattered abroad wen about preaching the word.
5. And Philip went down to the city of Samaria, an proclaimed unto them the Christ.
6. And the multitudes gave heed with one accor unto the things that were spoken by Philip, when the heard, and saw the signs which he did.
7. For *from* many of those that had unclean spirits they came out, crying with a loud voice: and many tha were palsied, and that were lame, were healed.
8. And there was much joy in that city.

17. Wherefore if any man is in Christ, *he is* a new creature: the old things are passed away; behold, they ar become new.
18. But all things are of God, who reconciled us to himself through Christ, and gave unto us the ministry o reconciliation;
19. To wit, that God was in Christ reconciling th world unto himself, not reckoning unto them their tres passes, and having committed unto us the word of recon ciliation.

20. We are ambassadors therefore on behalf of Christ, hough God were entreating by us: we beseech *you* on alf of Christ, be ye reconciled to God.

12. Now I would have you know, brethren, that the ngs *which happened* unto me have fallen out rather o the progress of the gospel;
13. So that my bonds became manifest in Christ oughout the whole prætorian guard, and to all the rest;
14. And that most of the brethren in the Lord, being fident through my bonds, are more abundantly bold peak the word of God without fear.
15. Some indeed preach Christ even of envy and strife; some also of good will:
16. The one *do it* of love, knowing that I am set for defence of the gospel;
17. But the other proclaim Christ of faction, not sinly, thinking to raise up affliction for me in my bonds.
18. What then? only that in every way, whether in ence or in truth, Christ is proclaimed; and therein I ice, yea, and will rejoice.

GOLDEN TEXT—*Let a man so account of us, as of nisters of Christ, and stewards of the mysteries God. Here, moreover, it is required in stewards, t a man be found faithful.*—I Cor. 4:1, 2.

SILENT PRAYER—*I separate the true from the se in my thoughts and hold fast to what is true.*

Although the name Samaria ("watch moun- a") represents a mixed state of consciousness, accounts of the Samaritans found in the New tament are all good. The parable of the good naritan is an outstanding example of tolerance l good will without respect to nationalism. The naritan woman at the well accepted Jesus as the ist and then brought her fellow citizens, who

quickly followed her lead after hearing Him then selves. Under Philip's preaching and healing work the same thing occurred. "The multitudes gave heed with one accord . . . And there was much joy in that city."

The name Philip means "lover of horses" and represents the power faculty. The word of Truth finds ready entrance into the mind that is prepared for it, even though our new ideals (the Christians in Jerusalem) are somewhat scattered and seem to be without a center of concentration. Truth cannot be inactive in us when it has once gained a foothold in our consciousness. Our thoughts that are established in the Christ understanding and love are always at work lifting up and renewing both mind and body.

Samaria signifies the highest point of the intellectual perception of Truth, or the department of the objective consciousness that functions through the head. Philip's preaching in Samaria symbolizes the faculty of power operating according to its highest standard, in union with the inspired understanding in the head, or objective consciousness, and, therefore, operating most effectively. When this high degree of power begins upon a definite ministry in connection with Truth ideals that have been persistently kept sight of and held in the conscious mind, it is capable of producing startling results. Power is generated in action, and as it continues, it increases in momentum until its efforts are felt to the uttermost ends of the earth, or in every phase of our being.

"If any man is in Christ, *he is* a new creature" he is wholly renewed, transformed. But to be re

wed we must be "in Christ." We let go of everything that pertains to the "old things"; we must be created in our thoughts, our desires, our acts, in r very bodies, as Jesus Christ was. We must know Christ within us as our life, our love, our all-fficiency in all things, even as Jesus did, and we ust put away all man worship.

Knowing the Christ, whom to know aright is life ernal, and finding ourself in Him and Him in us, e are reconciled to (made consciously one with) od. We become "ambassadors . . . on behalf of hrist," carrying the good news not only throughout r own being but to others who are our brothers in ith.

To see good in adversity requires faith of a high der. Mastering the inner life so as to bring good t of whatever manifests itself in the external cirmstances is proof of the Christ consciousness in tion in our life.

To control the inner life is more important than overcome adverse appearances in an external nse. Instead of demonstrating his freedom from ison, Paul used his imprisonment as an opporhity to preach Truth to the entire Praetorian Guard. hus, other converts were inspired to preach without ar. Such is the far-flung influence of faithfulness our convictions in the service of our ideal.

QUESTIONS

1. In a mixed state of consciousness (Samaria), does the good ordinarily predominate?
2. Can Truth remain inactive in us after it has once gained a place in our consciousness?
3. What significance is attached to Philip's preaching

in Samaria?

4. How do we become new creatures?
5. Is it more important to control the inner life or appearances in the outer?

Lesson 12, December 17, 1950

UNITY SUBJECT—*The Criterion of Discipleship.*

INTERNATIONAL SUBJECT—*Victorious in Daily Liv ing.*—II Cor. 11:18-30; 12:8-10.

18. Seeing that many glory after the flesh, I will glor also.

19. For ye bear with the foolish gladly, being wis *yourselves.*

20. For ye bear with a man, if he bringeth you int bondage, if he devoureth you, if he taketh you *captiv* if he exalteth himself, if he smiteth you on the face.

21. I speak by way of disparagement, as though w had been weak. Yet whereinsoever any is bold (I speak in foolishness), I am bold also.

22. Are they Hebrews? so am I. Are they Israelites? so am I. Are they the seed of Abraham? so am I.

23. Are they ministers of Christ? (I speak as one be side himself) I more; in labors more abundantly, in prison more abundantly, in stripes above measure, in deaths oft

24. Of the Jews five times received I forty *stripes* sav one.

25. Thrice was I beaten with rods, once was I stoned thrice I suffered shipwreck, a night and a day have I been in the deep;

26. *In* journeyings often, *in* perils of rivers, *in* peril of robbers, *in* perils from *my* countrymen, *in* perils from the Gentiles, *in* perils in the city, *in* perils in the wilder ness, *in* perils in the sea, *in* perils among false brethren

27. *In* labor and travail, in watchings often, in hunge and thirst, in fastings often, in cold and nakedness.

28. Besides those things that are without, there is tha

ich presseth upon me daily, anxiety for all the churches.
29. Who is weak, and I am not weak? who is caused stumble, and I burn not?
30. If I must needs glory, I will glory of the things concern my weakness.

8. Concerning this thing I besought the Lord thrice, t it might depart from me.
9. And he hath said unto me, My grace is sufficient thee: for *my* power is made perfect in weakness. Most dly therefore will I rather glory in my weaknesses, that power of Christ may rest upon me.
10. Wherefore I take pleasure in weaknesses, in in-ies, in necessities, in persecutions, in distresses, for rist's sake: for when I am weak, then am I strong.

GOLDEN TEXT—*Count it all joy, my brethren, en ye fall into manifold temptations; knowing t the proving of your faith worketh patience. d let patience have its perfect work, that ye may perfect and entire, lacking in nothing.*—James 2-4.

SILENT PRAYER—*I use my spiritual faculties in ercoming difficulties, and thus I develop the ength of the overcomer in Christ and live the torious life.*

Humility precludes boasting about our achieve-nts. Our achievements must speak for themselves, in the eyes of the clear-seeing observer, our deeds the best testimony to the measure of our Christ-eness. However, some boast of their accomplish-nts in order to detract from the influence and rk of others. It was to offset the attacks of such ractors that Paul gave to the Corinthians in writ-the list of qualifications for boasting that he

possessed. Weighing in his mind the alternative ad
vice given in the 26th chapter of Proverbs,

"Answer not a fool according to his folly,
Lest thou also be like unto him.
Answer a fool according to his folly,
Lest he be wise in his own conceit,"

he decided, for once, to speak out in his own behalf
The candidate for election sets forth his qualifica
tions that the voters may pass on his fitness for th
office he seeks. Paul was a candidate for life servic
to the Christ, and he was impelled to acquaint thos
he had taught as well as those he hoped to teach i
the future with the facts of his life and ministry.

Although it may become necessary sometimes t
summarize what we have accomplished for analysi
and comparison, there is no denying that the briefe
the summary and the lighter the emphasis place
on personal achievements, the better the impressio
that remains as a criterion of the value of our work
The more boldly we advance our claim for recog
nition as an authority in our chosen field, the mor
foolish we feel inwardly for yielding to the demand
of the world's standard of self-aggrandizement. S
Paul felt foolish, even as he did what he considere
a necessary if not unwelcome task. He prefaced hi
summary with the repeated statement that he wa
speaking foolishly.

We have no way of judging the immediate effec
of Paul's summation of his years of service for th
Christ. However, we are grateful for that summa
tion, for without it, we could not realize the ful
extent of his endurance, and we should have n
way of measuring the depth and strength of the faitl

: underlay it. To endure 195 strokes of the lash
ne seems enough to qualify a man for the ad-
ted possession of complete faith. Paul did not
nt under the lash, under the rod, or under ston-
'Hunger, thirst, fasting, shipwreck, peril in every
ceivable form failed to break his spirit. He
d steadfast under all reverses. The modern re-
ments of torture, the drugs and other secret
ns by which confessions are wrung from inno-
prisoners—their spirit invaded, their will broken
ere unknown at that time, but instruments of
rnal torture were plentiful and in common use.
ler them all, Paul "kept the faith." His example
n inspiration to those in every age who, under
culties, have tried to remain faithful to the
st.

These trials were externals. "Besides those things
are without," Paul names his inner trials and in
e acknowledges his real weaknesses. His own
s and persecutions increased his faith, but when
churches he founded were in danger, he yielded
nxiety for them. Instead of knowing that the
st was within each member of each church, in-
d of claiming that spirit for them and seeing it
essed in them, he felt sympathy for their ap-
nt weakness. "Who is weak, and I am not
k?" When they stumbled, their fall bruised him.
ough he knew it was weakness in him to hold
tive thoughts for his converts, he gloried in his
pathy and compassion for them. "If I must needs
y, I will glory of the things that concern my
kness."

Furthermore, Paul gloried in his physical handi-

caps. When he failed to remove these throug prayer, he gloried in the power of the Christ th enabled him to rise above them in thought and co tinue his work. He expressed the power of Chr in humility and endurance. Each of us is to expre that power as he best can. The problem calls f individual solution.

QUESTIONS

1. What is the best testimony to the measure of our Christlikeness?
2. Why did Paul defend himself by boasting of the tests he had undergone?
3. Paul's endurance under persecutions and difficulties benefited him. Were they also of vicarious benefit?
4. In what did Paul's real weaknesses consist?
5. Can the power of the Christ have mass expression, or is it an individual matter altogether?

Lesson 13, December 24, 1950

UNITY SUBJECT—*The Mission of the Christ Spi in Us.*

INTERNATIONAL SUBJECT—*The Saviour Is Bor* —Luke 2:1-16.

1. Now it came to pass in those days, there went out decree for Cæsar Augustus, that all the world should enrolled.

2. This was the first enrolment made when Quirini was governor of Syria.

3. And all went to enrol themselves, every one to h own city.

4. And Joseph also went up from Galilee, out of t city of Nazareth, into Judæa, to the city of David, whi is called Bethlehem, because he was of the house ar

ly of David;
. To enrol himself with Mary, who was betrothed m, being great with child.
5. And it came to pass, while they were there, the were fulfilled that she should be delivered.
7. And she brought forth her firstborn son; and she ped him in swaddling clothes, and laid him in a ger, because there was no room for them in the inn.
3. And there were shepherds in the same country abid- in the field, and keeping watch by night over their .
9. And an angel of the Lord stood by them, and the of the Lord shone round about them: and they were afraid.
0. And the angel said unto them, Be not afraid; for ld, I bring you good tidings of great joy which shall all the people:
1. For there is born to you this day in the city of d a Saviour, who is Christ the Lord.
2. And this *is* the sign unto you: Ye shall find a babe ped in swaddling clothes, and lying in a manger.
3. And suddenly there was with the angel a multitude e heavenly host praising God, and saying,
4. Glory to God in the highest,
And on earth peace among men in whom he is well pleased.
5. And it came to pass, when the angels went away them into heaven, the shepherds said one to another, us now go even unto Bethlehem, and see this thing is come to pass, which the Lord hath made known us.
6. And they came with haste, and found both Mary Joseph, and the babe lying in the manger.

GOLDEN TEXT—*Be not afraid; for behold, I g you good tidings of great joy which shall be to the people: for there is born to you this day in city of David a Saviour, who is Christ the Lord.* uke 2:10, 11.

SILENT PRAYER—*The assurance that I am divi in origin and nature now raises me to newness life.*

That Jesus was born in Bethlehem rather than Nazareth, the city where Joseph and Mary lived, significant in the light of the meaning of the tw names. The name Bethlehem means "house bread" and represents substance; whereas, the nam Nazareth means "branch" or "sprout" and reps sents the commonplace mind of man. The Christ h its origin in the substance of Truth, not in a commo place or mediocre conception of life, although it lat enters into the commonplace in order to transform and make of it a conformable part of the whole.

The idea that the true nature of all men is divi because their origin is in God comes to us first as faint conception of our possibilities only. In the b ginning, we do nothing about this idea but simp hold it in mind, meditating on what it could me if it were realized in actuality as well as in the ide As we go about our ordinary affairs, the Christ id seems little more than a subconscious state of mi whose presence is signalized by a vague sense of u rest or uncertainty.

Finally, there comes a time when, the idea b ing ripe, we decide to make it true in actuality. Th decision represents the birth of the Christ in t heart and mind of man.

Everyone has a highest and best side, which develops through thought and the aspiration to ma it characteristic of him. At first, he does not unde stand how to express his ideal side in practical fas

in, for the ideal seems incapable of adaptation to the airs of everyday life. The "babe wrapped in swadng clothes, and lying in a manger" seems an imptent symbol of the divine-idea man; yet it repreents truly the beginning of the Christ idea in conrousness. It is a symbol of unlimited potentiality, een though the method of its manifestation is a nystery. The shepherds keeping watch over their flcks by night symbolize this mystery.

The first reaction of the heart and soul to the thought that our true self is divine in origin is one joy. "Behold, I bring you good tidings of great which shall be to all the people." Our whole ing is uplifted and responds to the stimulating thought of things to come that are better than we ive yet known. Regeneration is possible in us. We ned no longer live in ignorance or materiality.

The second reaction is enlightenment. Since God light or complete understanding of Truth, "the ory of the Lord" shines round about the idea that r true self is divine, even when it first enters our nsciousness. The result is exaltation, "a multitude the heavenly host [high spiritual ideas and asrations] praising God, and saying,

Glory to God in the highest."

ly in the highest reaches of mind, heart, and soul e we conscious of rendering glory to God.

The "Lord" or spiritual I AM makes known to us e truth of the new birth, but before we can unrstand its full meaning we must prove it to ourself. "hey came with haste, and found both Mary and Jseph, and the babe lying in the manger." The ion of love and wisdom in mind produces the

Christ idea. At first it seems out of place in a material or matter-of-fact mind (the babe lay in a feeding trough for animals), but by degrees it fills the whole mind, the external interests as well as the inner mental life, and we try to put what we have experienced into usable form.

QUESTIONS

1. What is the significance of the birth of Jesus in Bethlehem rather than in Nazareth?
2. How does the idea of the Christ as our true nature first come to us?
3. How is our better nature developed?
4. The first reaction to the thought that our nature is divine is joy. What is the second?
5. Is the Christ life in the regenerate man a substantial or an insubstantial idea?

Lesson 14, December 31, 1950

UNITY SUBJECT—*Fruits of the Christ Consciousness*

INTERNATIONAL SUBJECT—*A Continuing Fellowship.*—John 15:1-5; Phil. 3:8-16.

1. I am the true vine, and my Father is the husbandman.

2. Every branch in me that beareth not fruit, he taketh it away: and every *branch* that beareth fruit, he cleanseth it, that it may bear more fruit.

3. Already ye are clean because of the word which I have spoken unto you.

4. Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; so neither can ye, except ye abide in me.

5. I am the vine, ye are the branches: He that abideth in me, and I in him, the same beareth much fruit: for apart from me ye can do nothing.

3. Yea verily, and I count all things to be loss for the
llency of the knowledge of Christ Jesus my Lord:
whom I suffered the loss of all things, and do count
n but refuse, that I may gain Christ,
9. And be found in him, not having a righteousness
nine own, *even* that which is of the law, but that
ch is through faith in Christ, the righteousness which
om God by faith:
10. That I may know him, and the power of his resur-
on, and the fellowship of his sufferings, becoming
formed unto his death;
11. If by any means I may attain unto the resurrec-
from the dead.
12. Not that I have already obtained, or am already
e perfect: but I press on, if so be that I may lay hold
hat for which also I was laid hold on by Christ Jesus.
13. Brethren, I count not myself yet to have laid hold:
one thing *I do,* forgetting the things which are behind,
stretching forward to the things which are before.
14. I press on toward the goal unto the prize of the
n calling of God in Christ Jesus.
15. Let us therefore, as many as are perfect, be thus
ded: and if in anything ye are otherwise minded, this
shall God reveal unto you.
16. Only, whereunto we have attained, by that same
let us walk.

GOLDEN TEXT—*One thing* I do, *forgetting the ngs which are behind, and stretching forward the things which are before, I press on toward goal unto the prize of the high calling of God Christ Jesus.*—Phil. 3:13, 14.

SILENT PRAYER—*I express my faith in the in-elling Christ in my daily life.*

A vine is a climbing, creeping, or trailing plant t requires support. The Christ vine finds its sup-t in God, the infinite and eternal trellis that up-

holds all our hopes. If our faith is rightly placed, (the branches) grow strong and luxuriant and p duce abundant fruit, for the purpose of the Chr in our heart is to produce more Christlikeness in t world.

The Father of whom Jesus spoke is the Chr mind, and Jesus is a perfect expression of that mir To become perfect in our expression of the sar mind is the goal of the Christ faith. The husbar man prunes the vine and cultivates it that it m bear abundantly. The Christ mind likewise prur our expression by causing us to deny all selfishne all superficial interests in materiality and pleasu seeking, and all that is without solid foundation universal truth.

In a mental sense, the "branches" are the faculti of mind (disciples), whereas, the fruit is the thoug A faculty that is underdeveloped in the natural mi can be developed in the Christ mind so as to becor fruitful. Without consciousness of the ever-prese Christ, faith may be sterile and negligible in our li but at the touch of the Christ there is an awakeni to newness of life and greater fruitfulness.

To "abide" in Christ is to become and rema conscious of the Christ mind in us as it was in Jes Christ. The words of the Christ mind abide in when we remain conscious of the truth in the cr ative ideas that we conceive by keeping the Chr in our thoughts.

We "cleanse" or prune the vine of thought b denial and affirmation and by action in conformi with these exercises. To prune our thought and purify it is an entirely different exercise from th

dismissing it from mind. To dismiss from mind thought of the Christ in us is to cause the faculties—faith, judgment, love, wisdom, and the rest—atrophy. Everyone has seen dead branches scattered under trees and has thought how well they uld burn in a winter fire. No one ever bemoans the t that they are separated from the parent tree. hey gather them, and cast them into the fire, d they are burned." But so long as the branches nain alive on the vine or the tree, we look to them bear fruit. Some vines live more than one hundred ırs and continue to bear. At Hampton Court, merly a country residence of the British king and court, a grapevine, spreading wide on its trellis der a glass canopy, was 100 years old in 1914 and l bore fruit.

We need zeal to protect our thoughts from the rusion of subjects that are foreign to the Christ consciousness, but with forethought and application, can provide ourself with the necessary equipment overcoming. Concentration is a necessary habit to m in gaining and keeping the Christ consciousss, and concentration requires a letting go of many ngs for the sake of laying firm hold of one thing. ul lost everything, and counted his loss as nothing t he might win Christ. He sought "the rightısness which is from God by faith," and he tells what this righteousness is. First of all, it means nsciousness of the Christ: "that I may know him." e Christ consciousness is all-inclusive. He who s it has "all things whatsoever the Father hath."

We take a lesson in constancy from the record of ul's life and works. Regardless of circumstances,

he preached Christ and lived the resurrection life His personal affairs were subordinated to the further ing of his ideal of Christhood. Such concentration leads to the constructive attitude, the forward look the habit of faithful conduct. "Whereunto we have attained, by that same *rule* let us walk." We are to live consistently by the highest rule that we know.

QUESTIONS

1. What is the purpose of the Christ in the heart of man?
2. What does the pruning of the vine represent in our inner life?
3. What do the branches and the fruit represent?
4. Is "abiding" in Christ the same as being conscious of Christ?
5. Why should we develop concentration?
6. What rule of conduct are we to follow consistently?

Christmas Values

Barren are gifts
Where love is not;
Unreal is Christmas
If Christ be forgot.

Priceless are gifts
That love proclaim;
Heavenly is Christmas
Kept in His name.

—*Ruth Yoland Shaw*

Silent UNITY

Of the increase of the Christ light there shall be no end, and I am illumined in all my ways.

The Society of Silent Unity, founded more than fifty rs ago, is the healing department of Unity School, nistering without seeing them, to those who need help. Our purpose is to aid through prayer all persons who, ving faith in the power of God, ask for help.

Our temporal needs are met by the freewill offerings of se to whom we minister. "Give, and it shall be given o you; good measure, pressed down, shaken together, ning over."

Our Silent Unity group numbers some hundred conse- ted workers who are devoting their lives to God's work humanity. They are proving daily that physical, financial, ntal, and spiritual difficulties can be overcome by right- is prayer. Even though everything else may have failed, shall pray *with* you, for we have faith that "with God things are possible."

We pray *with* you and also instruct you how to pray to Father in secret in order that you may help yourself. ent Unity is praying always, and your co-operation in yer is of mutual benefit. Do not hesitate to write to us help because your problem is personal. All correspond- e is confidential.

Address your request to Society of Silent Unity, Lee's nmit, Mo. Cable address: Unity, Lee's Summit, Mo.

Give your full name and address

Prayers ANSWERED...

These testimonials come from persons who have been heale by the power of Spirit. Those who wish to gain inspiratio from someone whom God has healed may write, in care o the Unity School Editorial Department, to givers of the testimonials. Each letter must be unsealed and give th initials and address of the person to whom it is to b fo warded; also the name and date of the periodicals in whic the testimonial appeared.

I Will Come and Heal

OUR five-year-old grandson John had his finge caught in a car door a few weeks ago. His parent live in the country rather far from a doctor, an the first time they took him to the doctor, he dresse the injury and told them to return in a week. Th next time the doctor saw it, an infection had starte in the bone, and he said that the bone would hav to be removed, that no nail could possibly grow John has been brought up with the Unity teachings and immediately he said, "God is going to hea it. I'm not going to lose my finger." The bone i completely free of infection now, and the nail i beginning to grow.—*Mrs. F. O., Canada.*

I HAVE HAD a wonderful demonstration of healing A window fell on my hand and mashed it. As am accustomed to medical treatment for sickness o injuries, I held my hand in hot water for a lon time and then put some ointment on it. But it di not ease the pain. I went to bed and began to pray after reasoning with myself that if God could do s

y other things for me, He surely could heal my d. As I prayed, the pain left me completely. I t to sleep immediately and did not awaken until ning. Today I am using the hand as if it had er been injured.—*Mrs. F. J. McC., Texas.*

ANT to thank you for a wonderful demonstration ve had through your prayers. I wrote you and d for help when I was suffering a terrific pain y head from sinus trouble. The day that I thought should get my letter I was relieved of the pain t once and have never felt it since. I thank you your prayers, and especially do I thank God His goodness to me.—*Mrs. L. R., South Carolina.*

UST tell you at once, Kenny can see perfectly to-t. His eyes are as straight as God made them in beginning—perfect and whole. They dance and kle in their perfection, beautiful to see.

From the time I wrote you we have had one won-ul idea after another to help him. I keep think-of you knowing his perfection with me. You v how grateful a mother would be for your faith. t tell, but you know.—*L. L., Maryland.*

E I last wrote you many wonderful developments taken place. I asked for prayers that a pre-ed operation on my father should not be neces-That prayer has been answered. When recent ys were taken all signs of a new ulcer and a th in the throat were gone. There is no longer need for an operation.

We are indeed grateful and happy. We want to k you for your help in this healing.—*Mrs. R. Michigan.*

MY ELEVEN-YEAR-OLD son was restored to perfe health through your prayers four years ago wh medical science said it was almost impossible f him to live. His brain tissues had been damaged, a the doctors said that if he should live he would a mental patient.

He regained consciousness and was released fro the hospital in June of the same year—complete cured.

I continue to thank God for the teachings Unity and for the workers of Silent Unity.—*R. R. Kansas.*

I AM in excellent health now and am able to do hea work without any bad results. I had a fractur hip, and my back was fractured in three places. T doctors were doubtful of the outcome of these i juries. They thought I would be crippled for life now walk perfectly, with no lameness whatsoev and my back causes me no trouble. The X-rays sho that the bones knitted perfectly. Thank you for yo prayers.—*L. E. D., Montana.*

I HAVE been reading *Lessons in Truth* and got much help that I am now going over it again. I ha been seemingly deaf in my left ear for nearly fifte years, supposedly caused from an abscess. Sin reading *Lessons in Truth,* one morning I blew n nose, my ear said "ping" and since then I hear pe fectly.—*Mrs. H. T. B., Washington.*

Filled with Plenty

I ONCE READ in *Weekly Unity* that one should a

d to bless everything, so I asked Him to bless piano studio. I had advertised for students and l almost given up the studio since I had such le results. Then I asked God to bless it, and in a few days a lady whom I had never met called and asked me to take her students, because she l an offer of a good position in another city. It's azing, but it's true, and I thank God in Jesus' ne.—*Mrs. C. B. T., Ohio.*

FEW months ago I wrote you asking for prayers our mills were closing and our affairs were in a e of hopeless confusion. Today I am very thank- to God and to you, dear Unity, that for the first e in many, many months there is more harmony our business and our daily affairs. Our old mill till working, a new mill is starting and there is y hope and faith in our hearts. Thank you for r help, your inspiring letters, your books and rature, and may God bless you.—*Mrs. T. M., w York.*

OULD like to say that due to your prayers and my hful drill of constantly knowing God is sub- ice, good—we sold our property and received e than we thought we ever could. The buyer is e than satisfied with the transaction. For more n three weeks everything we have desired and ded has come to us with very little physical rt. A complete faith in God and good has ught this about and words fail me, for truly "my runneth over." Thank you for your wonderful o.—*Mrs. J. M., California.*

I HAD A wonderful demonstration in being able t pay a note a short time ago. I lacked one hundred do lars the morning of the day before it was due. prayed diligently and put it in God's hands. At o'clock the day before the note had to be paid a lad came in and bought exactly one hundred dollar worth of antiques. It seemed like a miracle.—*B. K Virginia.*

OUR ICE delivery was discontinued. I did not war to spend money for a new refrigerator so I told Go about my need. Last Saturday a friend called to te me her husband had seen a used one at a dealer's. looked at it and bought it. It is a used refrigerato but a new unit and new door gasket had just bee installed. It is just the right size for us and I coul not believe my ears when I heard the price, fort dollars. I thank God for His loving kindness.—(*B., Wisconsin.*

Hearken unto Me

I WROTE TO you on June 17th for prayers to hel me secure a chef. God knows our need before w call. I have hired an excellent man. He had travele fourteen hundred miles from his home to look fo work. When he arrived here he met a friend wh knew we were in need of a man, and he was directe here. After talking with him he said he had shippe his baggage on the 18th and had followed the ne day. This was God's plan and His answer to m prayer. He opened "the windows of heaven" an poured out blessings. Thank you for your help —*E. H., New Jersey.*

following leaders are conducting a ministry in keeping with the Christ teachings as interpreted by Unity School.

ALABAMA

gham—Blanche Joki, 406 N 22

ARKANSAS

Rock—Mary Wayman, 108 Linwood

ARIZONA

-Sarah Lightle, 117 E Oak

CALIFORNIA

—Marie M Giles, Alamo Com-
ty Club
ora—Gertrude Hall, 204 S 2
field—Della Shutts, Brower bldg
ry—Susanna Scott, Durant hotel
Hills—Ruth Rae, 200 S Cannon
k—Joseph & Mildred Haggerty,
E Olive
n—Margaret Butterworth, 115 N
er
City—Dollee Phillips, Culver City

ste—Irene Malloy, Community bldg
do—Clarion Lindas, 143 W
d
a—H P Nicholls, 371 N Citrus
—Alice Stokes, 171 Blackstone
le—Geraldine Johnson, 119 S
ood; Mary Adams, 724 South st
a—Winifred Dietz, 77 17th
ood—Rose Schneider, 1162 N St
ews
ood—Maude Galpin, 226 E Spruce
scenta—Harold Irving, 4004 La
enta
Beach—Myron Key, 678
neyre
Beach—Louise Newman, 935 E
dway
geles—Ernest C Wilson, Norma
st Jones, C Franklyn Kelly, 635
anhattan Pl; Nina Fisher, 3010
Grove; Emma Luke, 2120 S
n; Dollee Phillips, 3706 W Wash
Alfred Williams, Arcade bldg;
Mouton (col) 4419 Mettler
ia—Irene Malloy, 201 E Lime
ello Park—Gertrude Hall, Wom-
club
Helen Wade, Churchill manor
Hollywood—Joseph & Mildred
rty, 4871 Lankershim blvd
l—Alma Morse, 144 Athol
de—Sonja Celia Samiran, 321 S
nan
a—Max & Frances Flickinger, 60
ch; Carrie Love (col) 80 Orange

—Unity, 249 W Monterey
ls—H P Nicholls, 116 W Fern
nd—Winifred Deming, 1125 Nevin
ento—John Hinkle, 1025 9th;
Blanche Evans, Eastern Star temple
San Bernardino—Dr & Mrs H P Nicholls, 763 D st
San Diego—Marie Fleming, 441 C st
San Fernando—Vera Stenen, 523 N Maclay ave
San Francisco—Robert Hulbert, 25 Fulton; Ethel Higgins, 133 Geary
San Gabriel—Ethel Turner, 325 S Pine
San Jose—Rose Emery, 40 B S 1st
San Leandro—Barbara Lyon, 561 Lafayette
Santa Ana—Myron & Estelle Key, 2015 N Broadway
Santa Barbara—Robert Sikking, 227 E Arrellaga
Santa Cruz—Alice Hopkins, 916 Riverside
Santa Monica—Sue Sikking, 1528 3d
Santa Rosa—Helen Wade, 845 3d
South Gate—Edna Drebert, 2945 Tweedy
Stockton—Grace Swannell, 48 W Poplar
Studio City—Herbert J Schneider, 12355 Moorpark
Taft—Della Shutts, 631 North
Van Nuys—Mary Hider, 14416 Victory
Watsonville—Alice Hopkins, 31A Madison
Whittier—Louise Newman, 410 S Greenleaf

COLORADO

Colorado Springs—Ann Winstead, 1307 W Colorado
Denver—Alice Benson, Colorado bldg
Pueblo—Edith Wilshire, YWCA

CONNECTICUT

Bridgeport—Helen Kersten, 610 Fairfield
Hartford—Faith Cornwall, 926 Main
Meriden—Bonnie Adams, Hotel Winthrop
New Haven—Bonnie Adams, Hotel Taft

DISTRICT OF COLUMBIA

Washington—Margaret & E Roy Feldt, New Colonial hotel; Ann Sandefer, 1733 Eye st N W

FLORIDA

Clearwater—Louise Beaty, Chamber of Commerce auditorium
Daytona Beach—Mary Huck, 128 Broadway
Delray Beach—Frances Jarrell, 34 S E 4th ave
Fort Lauderdale—Nora Campbell, Woman's club
Fort Meyers—Fermor Guitteau, 829 1st
Jacksonville—Wm & Bonnie Grenson, Lomax at May
Lakeworth—Maud Guitteau, Woman's bldg
Miami—May Stoiber, 158 NE 4th
Orlando—Carolyn Parsons, 503 S Orange
Sanford—Carolyn Parsons, Valdez hotel

St Petersburg—Louise Beaty, 801 6 ave S
Tampa—Ruby Wagner, 626 No B
West Palm Beach—Fannye Treaster, George Washington hotel

GEORGIA

Atlanta—Kathryn Boyce, 684 W Peachtree; Mabel Butts (col) 382 Ashley NW

HAWAII

Honolulu—Marie Handley, 240 Lewers rd

IDAHO

Boise—Christopher Scott, Pinney bldg

ILLINOIS

Bloomington—Hazel Erisman, 108 E Mulberry
Champaign—Viretta Sutherland, City bldg
Chicago—W I & Anna Hoschouer; 306 S Wabash; Unity, 64 W Randolph; Edith Reynolds, 116 S Michigan; Janet Beaudry, 410 S Michigan; Margaret Halsey (col) 322 E 43d; Henrietta Gorden (col) 4307 S Mich
Decatur—Hazel Erisman, 317 W Decatur
E St Louis—Florence Schaefer, Broadview hotel
Evanston—Maud Kellogg, Evanston hotel
Jacksonville—Viretta Sutherland, Illinois hotel
Mattoon—Ethel Maguire, Central Community Church, 16th & Charleston
Rockford—Bernice Biggers, Empire bldg
Springfield—Eva Conover, 709 S 7th

INDIANA

Ft Wayne—Merton Thorpe, Court & Berry
Gary—Margaret Cain, YMCA
Hammond—Margaret Cain, Masonic temple
Indianapolis—Margaret Strahle, Claypool hotel; Frederick Andrews, 8 E Market

IOWA

Des Moines—Betty Stitt, 3118 Grand
Sioux City—Mary Robinson, 236 Insurance Exchange bldg

KANSAS

Hutchinson—Nona Kerfoot, 316 W 15th
Topeka—Harriet Pfouts, Jayhawk hotel
Wichita—Carl & Lois Moran, 3241 Victor

KENTUCKY

Covington—Clara Conway (col) 244 Ky
Louisville—Maebel Carrel, 1322 S 4; Ruth Cox (col) 1233 S 16

LOUISIANA

New Orleans—Eloise Echlin, 4730 Cleveland; Ruth Murphy, 604 Canal
Shreveport—Gilliam David, YMCA bldg

MAINE

Portland—Unity, 562 Congress

MARYLAND

Baltimore—E Roy Feldt, Emerson hotel

MASSACHUSETTS

Boston—John Baughman, 30 Huntington
Cambridge—Edna Titus, 881 Massa setts
Worcester—John Baughman, Acad bldg

MICHIGAN

Ann Arbor—Marie Munro, 310 S
Battle Creek—Bess De May, YWCA
Bay City—Aelola James, YWCA
Birmingham—Virginia Shipley, Th bldg
Detroit—Eric Butterworth, Macc bldg; Otto Fishburn, 4221 Eastl Virginia Shipley, 115 E Grand R James Elliott (col) St Antoine Y
E Lansing—Roxie Miller, 425 W G River
Flint—Michael Giannuzzi, Metrope bldg
Jackson—Eleonore Krafft, Security
Grand Rapids—Ida Bailey, Scribo 2d N W
Kalamazoo—Amy Moffett, 209 W D
Pontiac—Eve Edeen, 72½ N Sagina
Royal Oak—Walfred Taurainen, 1 Troy

MINNESOTA

Minneapolis—Lila Ranney, 2300 Hen
St Paul—Nellie Hobenwald, New bldg

MISSOURI

Jefferson City—Amanda Clibourn, Ash
Kansas City—Louis E & Ethel M 707 W 47th
Lemay—Julia McKee, 284 Lemay
Overland—Kate Evans, 2422 Goodal
St Joseph—Osla Jones, 12 and Fe
St Louis—James E Sweaney, 119 Hilda Eilers, 3616 Bates; Flo Brummer, 4621 Kingshighway

MONTANA

Billings—Mary Wessel, 101 Lewis
Bozeman—Mary Wessel, 103½ Br Arms
Butte—Mary Wessel, YMCA
Great Falls—Lilian Cook, 1023 2 A
Livingston—Mary Wessel, Elks hal
Missoula—Maidie Van Etten, 500 E

NEBRASKA

Lincoln—Mildred Brown, 138 N 12
Omaha—C N & Hallie Broadhurst, Y

NEVADA

Reno—Robt & Fay Caswell, 847 Univ

NEW JERSEY

Allenhurst—John Manola, 109 Main
Hackensack—Eleanor Drew, Wo club
Montclair—Gladys Stevenson, 6 S F ton
Newark—Edith Berry, Berwick h
Plainfield—Unity, Babcock bldg
Paterson—Gladys Stevenson, Y Church & Ellison
Ridgewood—Louise Gerhold, YWCA

klin
—Elinor MacDonald, Studio
ter, 541 E State

NEW MEXICO

erque—Mina Stevenson, 1219 W

NEW YORK

—Marian Hoagland, YWCA
yn—Ella Pomeroy, 3 Albee sq
—Lillian Matthews, Statler hotel
—Elise Rosenburg, Merchants bldg
g—Adele Woodruff, 135-42 40 rd
Hills—Adele Woodruff, Forest Inn
Neck—Emma Jean Sartori, 73 r Mill
-Elise Rosenburg, I O O F hall
ochelle—Ethel Nickelsen, Hugue-YMCA
'ork—Georgiana West, I W 47; nton Boatwright, 57 Park ave; hine Siemon, 400 E 59; Stella n, 5 W 8 st; Courtenay Johnson 2523 7th ave; Nanna Sutton 137 W 110
ter—Elise Rosenburg, Seneca
Heights—Adele Woodruff, 58 ola
ctady—Marian Hoagland, La-te & Chapel
se—Russell Kemp, 110 Onondaga A
Marian Hoagland, 50 2d
Stream—Stella Wrenn, 145 S klin
Plains—Ethel Wedemeier, Masonic le

NORTH CAROLINA

lle—Velma Hoffman, Battery Park l

OHIO

—Cleo Lee, 34 S High
—Daisy Daggett, 203 6th N W
nati—Effie Smith, Erna E Wiss-n, Madison & Andrews; Millie ie, Sinton hotel
and—Earl & Martha Anthony, Ho-Cleveland
bus—Dale and Donna Newsum, 50 Ave
—Ethel Crouch, Canby bldg
ton—Louise Tahse, 117 Ross
—Mercedes Fossler, YMCA
field—Nora Elliott, 19½ S Lime-e
—Wallace Tooke, 2740 Upton
—Everett St John, 167 Main Ave 7
stown—Everett St John, Home & Loan bldg

OKLAHOMA

gee—Ruth Jacques, Equity bldg
Oklahoma City—Alice & Schuyler Cronley, Midwest bldg
Okmulgee—Ruth Jacques, McCullough bldg
Tulsa—Grace Kehrer, 714 S Boston

OREGON

Portland—Marion Lance, 811 NW 20

PENNSYLVANIA

Philadelphia—Margaret Feldt, St James hotel
Pittsburgh—Andrew Carlson, 233 Oliver

PUERTO RICO

San Juan—Rafaela Melendez, Carnegie Library, stop 1

TENNESSEE

Nashville—Susan Smartt, 1816 Broad

TEXAS

Amarillo—Eugenia Lane, 114 E 15
Dallas—Ruth Gillespie, 2030 Commerce
El Paso—Mabel Peck, 130 E Rio Grande
Fort Worth—Ruth Johnston, Flatiron bldg
Houston—Lilian Brass, 3500 Louisiana; Corine Smith (col) 1302 Schwartz
San Antonio—Mary Myles, Maverick bldg

WASHINGTON

Bremerton—Marion Brown, 925 Park
Everett—Estelle MacPherson, 2609 Wetmore
Kennewick—Beulah Scott, Arrow Grill
Seattle—Donald O'Connor, Arcade bldg
Tacoma—Warren Meyer, 1012½ A st
Wenatchee—Maud McCulloch, Columbia hotel
Yakima—Beulah Scott, 109 S 4

WISCONSIN

Beloit—Bernice Biggers, YWCA bldg
Milwaukee—Mae Lundahl, 1820 E North
Racine—Lu Verna Bauer, 423 S Main

CANADA

London—Mary Dunning, Moose temple
Montreal—May Duncan, Ritz-Carlton hotel
Ottawa—May Duncan, National bldg
Regina—Unity, Thompson blk
Toronto—Mary & George Dunning, York Masonic Temple, 5 Eglinton E
Winnipeg—Edna Bowyer, 360 Young

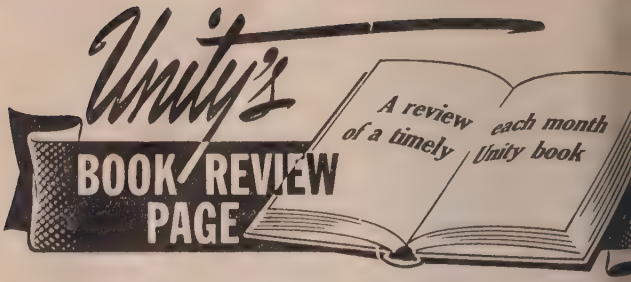
ENGLAND

Easington Village—Thomas Merrington, 11 Sea View, Co Durham
Carnarvon, North Wales—Dora Johnson, Llanfair Hall
London—Ruth Hacking, 6 Stanhope Terrace, W 2
Sunderland—Thomas Merrington, Co Durham

MEXICO

Mexico D. F.—Clara Kouns Lumpkin, La Palma 39

Unity literature in French: Unite, 93 rue Truffaut, Paris XVIIe, France.
Unity literature in Italian: 7 Viz Angrogna, Tone Pellice (Torina), Italy.



Truth Ideas of an M. D.

By Dr. C. O. Southard

For several years Doctor Southard, a former me cal-school professor and practicing physician, cont uted outstanding articles to Unity magazine. Th articles met with such universal approval that t were incorporated into the book *Truth Ideas of an M.*

Doctor Southard, with his knowledge of medici psychology, and metaphysics, wrote about various and their causes, outlining the spiritual solution a permanent healing of them. For example, there is chapter entitled "A Little Talk about Nerves," wh traces the function of the nervous system, the ori of nervous conditions, and how a person may overco them. "I believe," wrote Doctor Southard, "that best treatment of all is a generous dose of Truth, be repeated until the habit of correct thinking is w established."

Other topics discussed in *Truth Ideas of an M.* are "Bridling the Emotions," "Demonstrating Goo "Speaking of Colds," and "Why Grow Old?"

(*Truth Ideas of an M. D.* is priced at $1.)

The Children's Book

YOU HAVE BEEN WAITING FOR!

Just in time for Christmas! We are especially happy to announce the publication of the new book for children *Teach Me to Pray,** by Bill and Bernard Martin who produced "Bunny's Easter Gift," "Little Squeegy Bug," "Hook and Ladder No. 3," and "Lightning."

The purpose of the 30 short stories in *Teach Me to Pray* is to bring children and their parents into a family comradeship where prayer is a joyful and natural part of each day. Each of the stories is accompanied by a Bible verse and a short prayer. These stories teach lessons in love, courage, service, obedience, tolerance, truth, self-control, faith, loyalty, co-operation, and so forth. Thoughtful parents will use this book as a springboard in serving the prayer needs of their children.

Beautifully illustrated in full color by Bernard Martin, *Teach Me to Pray* measures approximately 8 by 11 inches and is priced at $1 a copy. Order now through

UNITY SCHOOL OF CHRISTIANITY
Lee's Summit, Mo.

(Note: This book is not to be confused with the Unity book for adults TEACH US TO PRAY, by Charles and Cora Fillmore.)

A BOOK FOR THE BUSINESSMAN

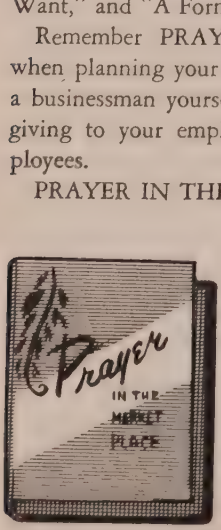
PRAYER IN THE MARKET PLACE is Unity's new est standard book. Comprised of articles from *Goo Business* magazine, it is especially appropriate for Christ mas giving to the businessmen of your family and ac quaintance.

The book's twenty-seven chapters cover a variety o subjects and contain a wealth of practical ideas that wil be of help to businessmen in solving problems of man agement, employer-employee relations, labor trouble and problems of profit and loss.

Some of the chapter titles are: "Learning the Othe Fellow's Language," "Building Personal Good Will," "Collecting Bills the Easy Way," "The Obnoxiou Buyer," "Competition Is Foolish," "Any Job You Want," and "A Formula for Prosperity."

Remember PRAYER IN THE MARKET PLACE when planning your Christmas gift list. And if you are a businessman yourself, this book is a fine selection for giving to your employer or as a "bonus" gift to employees.

PRAYER IN THE MARKET PLACE is priced at $1 a copy; special discount for quantity orders of 25, 100, or 250 copies.



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R TELL-ME-A-STORY TIME

UNITY PRESENTS

"*Crybaby Kangaroo*"

A book of eleven read-aloud stories for children 4 to 8 years of age. These entrancing stories in rhymed prose, by Georgia Tucker Smith, are taken from *Wee Wisdom* magazine and have been put into book form for boys and girls everywhere to enjoy. The book is approximately 8 by 10½ inches in size, is amusingly illustrated, and is printed in two colors with a stiff cover in full color.

Besides "Crybaby Kangaroo," the kiddies will be delighted with the stories of "The Little Raccoon That Bragged Too Soon," "Wiggie's First Day at School," "The Little Bee Who Had a Buzzy Day," "Benny Beaver's Big Surprise," "The Adventures of Two Little Shoes," "Tippy Snowshoes," "Sparkle Firefly's Light Goes Out," "Billy Bear's Adventure," "Why Peter Pumpkin Wasn't Picked," and "The Vain Little Squirrel."

The book is nominally priced—only $1 a copy.

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LEE'S SUMMIT, MO.

Unity Books and Booklets

For Beginners	Beginning Again	standard only
	Favorite Unity Radio Talks	standard only
	God a Present Help	standard only
	God Is the Answer	*Dutch* $1; *English*
	Great Physician, The	*standard only*
	How I Used Truth	*German* $1; *English*
	Lessons in Truth	standard only
	Lessons in Truth	*German, Russian, Spanish, Dutch*
	Letters of Myrtle Fillmore	standard only
	Lord's Prayer, The	*German*
	Lovingly in the Hands of the Father	standard only
	Mental Equivalent, The	*German* $.10; *Russian*
	New Ways to Solve Old Problems	standard only
	Prayer in the Market Place	standard only
	Six-Day Healing Practice, A	*Spanish* $.10; *English*
	Whatsoever Ye Shall Ask	standard only
For Healing	Christian Healing	*English, German*
	Divine Remedies	
	Jesus Christ Heals	standard only
	Truth Ideas of an M. D.	standard only
	You Can Be Healed	standard only
For the Home	Meatless Meals (cookbook)	cloth
	You and Your Child	standard only
For Prosperity	Both Riches and Honor	*French* $1; *English*
	Prosperity	standard only
	Prosperity's Ten Commandments	standard only
	Working with God	standard only
For Inspiration	Best-Loved Unity Poems	standard only
	Finding the Christ	*Russian, German, Swedish*
	Have We Lived Before?	standard only
	Mightier than Circumstance	standard only
	Sunlit Way, The	standard only
For Devotion	Bible, American Standard Edition	
	Book of Silent Prayer	
	Effectual Prayer	standard only
	Silence, The	
For Advanced Study	Atom-Smashing Power of Mind	standard only
	Christ Enthroned in Man	standard only
	Know Thyself	de luxe $2; standard
	Metaphysical Bible Dictionary	
	Mysteries of Genesis	standard only
	Mysteries of John	standard only
	Selected Studies	standard only
	Talks on Truth	standard only
	Teach Us to Pray	de luxe $2; standard
	Twelve Powers of Man, The	standard only
	What Are You?	standard only

Greeting Booklets

Are You Getting All You Want from Life?	.10	Holy Bread	
Be at Peace	.10	Land Is Bright, The	
Challenge of the Dawn, The	.10	Life Is Consciousness	
Christmas Blessing	.10	Mental Equivalent, The	
Christmas Spirit, The	.10	Recipes for Living	
Daily Resurrections	.10	Sanctuary	
First Things First	.10	Song of Life, The	
Gift Imperishable, The	.10	To Them That Ask	
God Is Blessing You Now	.10	Way of Faith, The	
Great Helper, The	.10	Where I Am King	

(12 copies of these booklets for $1. Envelopes included

For Children	Crybaby Kangaroo	
	Jet's Adventures	
	Jet and the New Country	
	Teach Me to Pray	

NEWS *from* UNITY

Serial in Wisdom

e January issue of *Wee om,* Unity's delightful zine for children 5 to ars of age, will feature rst installment of a new called "Jet's Happi- by Bula Hahn.

is the youthful hero of g series of stories about er days in America. al stories of the series, their appearance in *Wee om,* were published as nity book for children titled *Jet's Adventures.* cond group of the Jet es subsequently became book *Jet and the New try.* "Jet's Happiness," serial beginning in Jan- is the last of three seri- that began with "Jet's ce" and was followed by s Freedom." It is not vn, at present, whether e three serials will be e into a book, but the Jet stories continue to be enthusiastically welcomed by children.

Christmas Price on Unity Books

Why not introduce your friends and loved ones to Truth this Christmas by sending them Unity books? Unity offers you any six of its 36 standard-sized dollar books for only $5. The following books are suggested:

Favorite Unity Radio Talks, Best-Loved Unity Poems, New Ways to Solve Old Problems, God Is the Answer, Lessons in Truth, and *Prayer in the Market Place.*

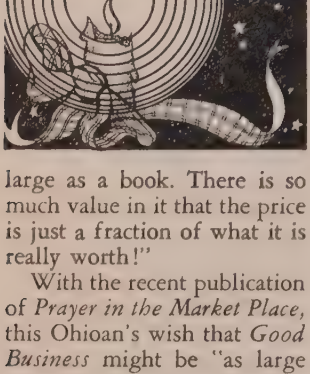
The special 6-for-$5 price will be in effect only until January 1, 1951; however you may order books separately for $1 a copy at any time. Books ordered as Christmas gifts will be gift-wrapped and mailed direct to your friends

with a gift card bearing your name, if you desire. (Note: The new children's books, *Crybaby Kangaroo* and *Teach Me to Pray* are not included in the 6-for-$5 offer.)

A Wish Comes True

Recently we received the following letter from a friend in Toledo, Ohio:

"I think that *Good Business* is the best magazine that money can buy! I have had my latest copy seven or eight days and have read every word in it. It should be as



large as a book. There is so much value in it that the price is just a fraction of what it is really worth!"

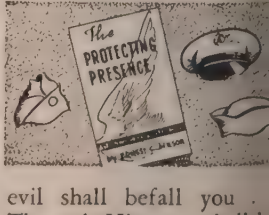
With the recent publication of *Prayer in the Market Place,* this Ohioan's wish that *Good Business* might be "as large as a book" has come true, for *Prayer in the Market Place,* Unity's newest standard book, priced at $1, is comprised of twenty-seven of the finest articles that have appeared in *Good Business* in recent months. For further infor tion about this new b turn to page 88 of this m zine.

Booklet Republished

The Unity Greeting B let *The Protecting Prese* an interpretation of the Psalm by Ernest C. Wil has been republished an now available at 10 cen copy.

This booklet was reque often during World Wa by families having sons, bands, and brothers in m tary service. Listed on one the opening pages of *Protecting Presence* are th golden promises of the Psalm:

"God shall be a protect presence to you . . . He s deliver you from plots pestilences . . . You need fear hidden dangers . . .



evil shall befall you . Through Him you shall h dominion . . . All your dertakings in partners with Him shall prosper."

f you have a loved one
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ate and be comforted by
Protecting Presence.

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on your Christmas list
is a "special someone"
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book *Working with*
by Gardner Hunting.
reader says:
" received *Working with*
as a gift. It is a dynamic
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" Still another says:
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se send me five more copies before Christmas."

Working with God is a standard $1 Unity book.

Gift for Teen-Agers

Of course there are one or more teen-age young people on your Christmas list. But before you decide on what to give, consider the wonderful qualities of *You,* Unity's new monthly magazine for young people 13 to 18 years of age.

Here indeed is a gift sure to please any teen-ager, for contained in this up-to-date magazine are numerous stories and regular features that provide both enjoyable entertainment and good reading. Two of the departments of *You* are "Do It Yourself," a useful handicraft project page, and "Photo Feature," Truth presented through descriptive

photography. There is also a youth counselor's column, where letters from teen-agers asking advice on their problems are answered.

A gift subscription for *You* magazine is just $1.

Teacher Praises S. S. Leaflet

A Sunday-school teacher writes: "I am so happy with my Sunday-school class and with the marvelous lessons offered by Unity! Especially am I pleased with the splendid stories of Frank and Frankie in *Unity Sunday-School Leaflet.*"

Unity Sunday-School Leaflet is a publication containing weekly lessons for children based on the International Sunday School Lessons. It is mailed to the subscriber monthly, with a four-page Teacher's Section included with each month's supply of lesson papers. The Teacher's Section contains Bible references, other recommended reading, and helps for the teacher.

Unity Sunday-School Leaflet is ideal for use in the home or for organized classes. The subscription price is $1 yearly.

New Literature in German

"God Is Spirit," an article by Harold Kahm that appeared in the February 26, 1950, issue of *Weekly Unity,* has been translated into German by Konrad Unsoeld of Jeffersonville, New York, and has been published in p phlet form for distributio German-speaking people

Daily Word, Unity's devotional magazine, is also being published in man by Frau Käthe Blenk Bad Godesberg-Lannesd Lindstr. 16, Germany, Br Zone. The translation is ing done by Frau Frieda Carlowitz and Herr K. Br mann. The magazine is mi ographed, with a stiff pa cover and stitched bind Unity headquarters se Frau Blenkner the *D Word* lesson material th months in advance of publication date. She then the material translated mimeographed for distri tion at the time the publi tion is released here in United States. The subscr tion rate is 1 Dmk a co which is about twenty-f cents in American curren or $3 a year.

If you have friends or re tives who speak German, pamphlet "God Is Spir may be purchased for 5 ce from Unity headquart Lee's Summit, Mo. Subscr tions for *Daily Word* in G man may be obtained by se ing the subscription fee dir to Frau Blenkner at the dress in Germany giv above, and ordering magazine directly from he

VO GIFT IDEAS FOR RADIO LISTENERS

ávorite *Unity Radio Talks*

A book of twenty-seven of the most popular radio-script messages used on Unity's fifteen-minute program "Unity Viewpoint." Each script included was selected on the basis of its popularity with and helpfulness to the radio listeners. Each requires less than fifteen minutes read-ime; each presents the Unity "viewpoint" and the prac-application of Truth to the problems of today's living. *rite Unity Radio Talks* is bound in durable black koid and is priced at $1 a copy.

e Lord's Prayer (Phonograph Record)

unbreakable Vinylite ɔgraph recording of oice of Charles Fill-cofounder of Unity, repeats the Lord's r. Organ music back-d. On the reverse side is an organ solo rendition of Bless You Everyone," the theme song used on the program "Unity Viewpoint." This is a 10-inch, 78 m. high-fidelity record. The price is $1.50.

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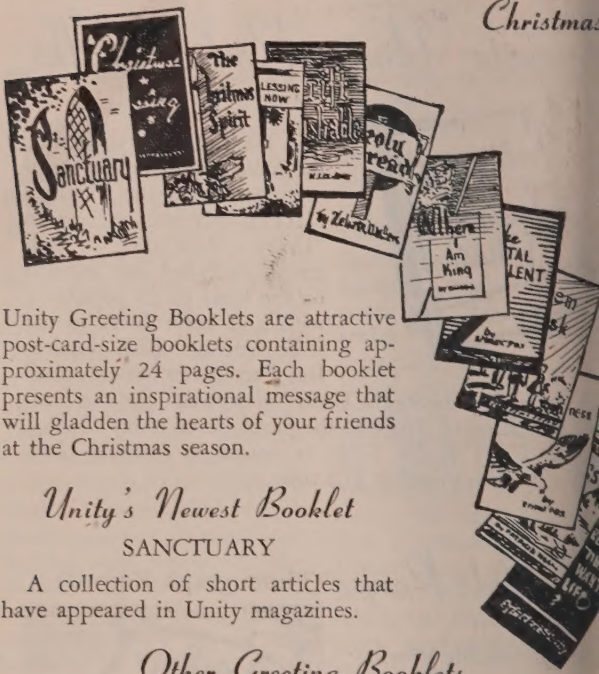
Give Unity Greeting Booklets This Christmas



Unity Greeting Booklets are attractive post-card-size booklets containing approximately 24 pages. Each booklet presents an inspirational message that will gladden the hearts of your friends at the Christmas season.

Unity's Newest Booklet

SANCTUARY

A collection of short articles that have appeared in Unity magazines.

Other Greeting Booklets

Christmas Blessing
God Is Blessing You Now
Holy Bread
The Mental Equivalent
Life Is Consciousness
The Christmas Spirit
The Gift Imperishable
Where I Am King
To Them That Ask
First Things First

Are You Getting All You Want from Life?

Booklets are priced at 10 cents each, or you may order all 12 for $1. An attractive Christmas mailing envelope is included with each booklet ordered.

UNITY SCHOOL OF CHRISTIANITY, LEE'S SUMMIT, MO.

OW IS THE TIME TO ORDER

ITY for Advanced Truth Students

Unity publication rich in material for the advanced stu-
t of Truth. Published monthly. $1 a year.

AILY WORD for Busy People

monthly periodical of daily page lessons. Also contains
cles and poems. $1 a year.

EEKLY UNITY for Beginners in Truth

ht pages of simple, practical material helpful to those
o are new in the study of Truth. Fifty-two issues, $1.

OOD BUSINESS for Business People

magazine that teaches business men and women to think
erms of success. Published monthly. $1 a year.

OU for Young People

ity's newest magazine, planned especially for teen-agers.
e ideal choice for young people. Published monthly.
a year.

EE WISDOM for Boys and Girls

fascinating character-building magazine for children 5
13 years old. Colorfully illustrated. Published monthly.
a year.

Christmas gift subscriptions will begin with the Christmas issue of the magazines you select and will be preceded by an attractively designed gift-card announcement.

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Garrett Biblical Institute
The Library
Evanston Ill U

Joy to the World

Joy to the world! the Lord is come;
Let earth receive her King;
Let every heart prepare Him room,
And heaven and nature sing,
And heaven and nature sing,
And heaven, and heaven and nature sing.

Joy to the world! the Saviour reigns;
Let men their songs employ;
While fields and floods, rocks, hills, and plains
Repeat the sounding joy,
Repeat the sounding joy,
Repeat, repeat the sounding joy.

He rules the world with truth and grace,
And makes the nations prove
The glories of His righteousness,
And wonders of His love,
And wonders of His love,
And wonders, wonders of His love.

—*Isaac Watts*

UNITY

DECEMBER 1950